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UNITED STATES OF AMERICA.

A PROCLAMATION

OF

THE MILLENNIUM:

OR, THAT

REST PROMISED TO THE PEOPLE OF GOD.

TO WHICH IS ADDED

A SUPPLEMENT.

BY R. L. PAYNE,
Of Wayne County, Kentucky.

I HAVE ENDEAVORED

1st. *To show that the seventh day Sabbath is the ordinance of that rest:*
2d. *That the people of God will come, according to his word, to one fold, to enjoy that rest: and then, in different modes, though an intuitive mind can trace their relations to the same subject.*

RICHMOND:
PRINTED FOR THE AUTHOR,
VERBATIM ET LITERATIM.
1867.

THE MILLENNIUM:

OR,

ESSAYS

THEOLOGICAL AND DIDACTIC,

ON THE SABBATH;

On the Scriptural passage, "One fold, and one Shepherd;" On the Seven Churches in Asia, &c.

Payne

REVISED BY THE AUTHOR.

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THE MILLENNIUM.

SCHEDULE.

I wish to show what is the true meaning of the Sabbath; that it is that rest which is promised to the people of God, which will be enjoyed on earth, which is styled the Millennium. Though I have treated on the subject of the Millennium in different modes, an intuitive mind can trace their relations to the same subject.

ON THE SABBATH.

In commenting on the Millennium, we should first notice the natural ordinance which represents that spiritual substance to the natural mind of man, that we may comprehend it in its exact meaning, and cleave unto it in a true and living way; that we may not be found rejecting the truth against ourselves by straying off into false paths. All ordinances have their signification. The seventh day Sabbath seems to have been an ordinance emblematic of that great event promised to the people of God, which is styled the Millennium, and which ordinance has undergone as many theological changes as there are days in the given week, and all for the lack of knowledge concerning its true meaning. We will first refer to the law that established the Sabbath; secondly, point out the certainty of the day; thirdly, show what is the Sabbath. The law says, "Thou shalt keep the seventh day of the week holy," Ex. xx, 8, 10, 11; also, it was written by the finger of God on tables of stone and laid up in the ark of the covenant, Ex. xxxi, 18; Deut. x, 1 to 6, which was called the tables of the covenant, Deut. iv, 13—v, 2 to 23—ix, 2, 11, 15. It was death by the law to defile it, or to work therein, Ex. xxxi, 14. Recollect the man that was stoned for gathering sticks on the Sabbath, Numb. xv, 32, 37.

God gave the children of Israel a statute law and a covenant law — the statute signified to a peculiar people, the covenant signified to all, for the promise is styled covenant, which is to all. Both promise and law were given to Abraham and his seed, Rom. ix, 4, and performed on Abraham's natural seed naturally, but they will be performed on his spiritual seed spiritually; for "in thy seed shall all the kindreds of the earth be blest," Acts iii, 25. Then, if they are all blest in his seed, which is Christ the spiritual, promised covenant, the law that was styled a covenant and spiritual, Rom. vii, 14, must be to all as well as the promised covenant, for the tables of the covenant which contained the law, were laid up in the ark of the covenant; and the law that was written thereon, was given to all that had the covenanted promise,

which promise related to another life through the resurrection of Christ, and included all the human family; "for as in Adam all die, so in Christ shall all be made alive," but every man in his own order, Cor. xv, 22, 23. It will be the law that will make the difference in the order, in the morning of the resurrection. When the penalty of the law was performed naturally on Abraham's natural seed, it was natural death, Ex. xxxv, 2; Num. xv, 30 to 37, but the spiritual penalty will be spiritual death. Paul says, "I was alive without the law once, but when the commandment came, sin revived and I died." Not that he died like the man that gathered sticks on the Sabbath. Paul found himself spiritually dead to that spiritual promise by transgressing the law which he viewed as spiritual, Rom. vii, which law was annexed to that spiritual promise in Christ, that "all the kindreds of the earth should be blest;" that was, they should be raised to the enjoyments of another life through the resurrection of Christ. The law-covenant being annexed to the covenant promise, if man break the law-covenant with God, then will God break the covenant of the blessings that he has promised to them in that life, and will turn them into curses, which will, instead of eternal life, be eternal death. Paul found himself exposed to that eternal death by the commandments, and had to appeal to faith in Christ to become extricated from the condemnation under which he had brought himself by transgressing the law; therefore he was made free from under the law by the body of Christ: "Whosoever shall keep the whole law and yet offend in one point, he is guilty of the whole law," James ii, 10. One came to Christ and said, good master, what good thing shall I do that I may have eternal life? Christ said, keep the commandments. He said which? Jesus said thou shalt do no murder, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother, and thou shalt love thy neighbor as thyself. The young man said unto him all these things have I kept from my youth up; what lack I yet? Jesus said unto him, if thou wilt be perfect go and sell that thou hast and give to the poor and thou shalt have treasure in heaven, and come and follow me. But when the young man heard that saying he went away sorrowful, for he had great possessions. That showed that he was guilty in one point, for he loved his possessions more than he loved the Lord his God; therefore he was guilty of the whole law, like Saul when he was persecuting the church of Christ he thought verily he was doing God service. Therefore he was alive without the law, but when the commandments came, "Saul, Saul, why persecutest thou me," he found he did not love the Lord with all his heart and his neighbor as himself; for he was an offender in one point and was guilty of the whole law. There he found himself dead to the law and a stranger to spiritual love which was received through the new covenant. The same law that says you shall not steal, you shall not covet and you shall love the Lord thy God with all thy heart, says you shall keep the seventh day holy; so if you break the Sabbath you are guilty of the whole law. The word of God does not say you shall keep the first day of the week in the manner most of the American people do from Constantine's decree. If the Lord be God follow him, and if Constantine follow him.

We would not have known it was sin to break the commandments, if they had not been given, to give us knowledge of sin; for where there is no law there is no transgression, and as Paul said, Rom. vii, 7, "I had not known sin but by the law, for I had not known lust except

the law had said thou shalt not covet;" I would not have known it was obligatory on me to keep the Sabbath if the law had not said thou shalt keep the seventh day holy. By that I know it is sin to break the Sabbath, for by the law is the knowledge of sin, Rom. iii, 20. and the penalty of sin under the new covenant is eternal death, for the soul that sinneth shall die, Ezek. xviii, 4, 20, Jer. xxxi, 30. We find that the American people and others keep the commandment according to the decree of Constantine, a Roman emperor, whose reign commenced long after the apostolic day, and who seemed to be impressed with the belief, like many others at this time, that keeping the Sabbath was commemorative of the resurrection of Jesus Christ. Now if that be true, we should keep the first day of the week as a festival and not the seventh, and cook and feast instead of rest, which suits the custom of many at the present time. We learn from St. Matthew xxviii, 1, Luke xxiv, 1, John xx, 1, that Christ rose from the dead on the first day of the week and St. Mark xvi, declares his resurrection on the first day of the week after the Sabbath had past and that his followers after his crucifixion returned and prepared spices and ointments and rested the Sabbath day according to the commandments, and went on the first day of the week and found that Christ was risen, Luke xxiii, 56, which shows that Christ's disciples were not impressed with that belief.

Now for the evidence, which is the seventh day of the week and which is the first. The word Sunday signifies the first day of the week the same as chair signifies seat to sit on, or that the word God signifies the Great Supreme of the universe; for the same language that says a chair is a seat or God is Supreme, says Sunday is the first day of the week and Saturday is the seventh. To know whether the seventh day of the week has been rightly handed down or not, examine the evidence when God gave the commandments to Moses. God let Moses and the rest of the people of Israel know which was the seventh day by no manna's falling on that day and they receiving twice as much on the sixth and laying it up for the Sabbath in safety, for if they laid it up any other day of the week it would breed worms and stink, Ex. xvi, 4, 5, 9, to 31. It was death by the law to work therein, Ex. xxxv, 2, Num. xv, 31. It is not reasonable that a nation would miskeep one day in seven when it was death by the law to do so. By some it is contended that one day in seven will do for rest whether it is the seventh day of the week or no. Suppose the children of Israel had changed the day of rest while in the wilderness and kept the first day of the week, would that have changed the falling of the manna and caused it to fall on the seventh, and withheld it on the first? No! but it would have thrown them all under the sentence of death, for God changes not and heaven and earth shall pass away, but his word shall not pass away. Christ said, "till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." Matt. v, 18. Then if that commandment of the law has not been fulfilled, it has not passed away; it stands just, holy and good, and the penalty, if transgressed, is death—as I before mentioned, it is spiritual death, for the law is spiritual, and the transgression under the new covenant will be spiritual trangression, for if that law don't stand in the morning of the resurrection, there will be no law that will, and where there is no law there will be no transgression. Many give it as their opinion, that "one of the greatest reasons for keeping the Lord's day is the para-

mount consideration that it is commemorative of the resurrection of Jesus Christ." It might have been held forth as a type or a symbol of the resurrection of Jesus Christ, but as such I cannot see how the Sabbath of the Lord, which was given hundreds of years before the resurrection of Jesus Christ, could call to remembrance that which had not happened, or celebrate with honor and solemnity a day that had not come. If the Sabbath was such a type or symbol, then was the Sabbath fulfilled; for when the substance is received the type or figure should fall. Natural sacrifices were typical of the great spiritual sacrifice until that great event happened; then the type fell, because the object ceased to exist. So if the seventh day Sabbath has been fulfilled, it should not be kept up any longer, for if the law is fulfilled it is done away. To further illustrate this matter. In the cultivation of the mind of man to external things, the first process seems to be impressions made through sensitive organs, which produces imagination, but by a further process on the internal functions of the mind, brings it to intellect or comprehension, which supercedes imagination. Even so in the cultivation of the mind of man concerning spiritual things. They were first taught by a symbolizing law to imagination in the law dispensation, but through a process of faith in the Gospel of Christ, the mind is brought to comprehend spiritual things, the substance of the Levitical law in Christ, which is spiritual knowledge. For we find that Christendom was first enlightened concerning spiritual substances by ordinances or symbols which were given as a law, and those ordinances or the symbolizing law were given, to be removed by another process, that the Church of Christ might attain to a state of perfection which gives rest from ordinances, through faith in their spiritual substances in Christ. As we have said, the weekly Sabbath is an ordinance of long standing, and has undergone many enthusiastic changes, but when we appeal to the sacred writ on this subject, we cannot find any grounds for a radical change, until it is removed by receiving of its substance, and we find that when Paul's letter was written to the Hebrews, that the rest which the seventh day Sabbath signified, still remained as a promise to the people of God, for he said in the iv. chapter and 9th verse, there remaineth therefore a rest to the people of God. Though he said, we which have believed do enter into rest, showing that rest is received through faith. But he said to the Hebrews, let us fear lest a promise being left us of entering into his rest any of you should come short of it. The strictness of the law of ordinances in the Israelite dispensation was intended to show that there should not be any lack or defect in our faith in spiritual substances which are full pure and holy in Christ's fulfillment. Therefore Christ is the end of the law for righteousness to every one that will believe, and he is a rest to every sin wearied soul that relies fully on his merits. Those that hold forth evidence to the world should be very careful that it is true, for as light is to the eye so is evidence to the understanding. If we rely on false evidence, we are losers in taking error for truth; even so by ordinances or symbols, which only point or lead to the truth, therefore we should be careful to sift evidence for ourselves, much more for others, and not mistake ordinances or symbols for substances. I am bound to believe, from seeing so many different sects in the world, each claiming to be right and each differing from one another, that all cannot be right, and hence one must examine the *evidence* on which each sect bases its claim to superiority, and judge of its merits by the

Gospel of Christ and not by sectarianism. It will not do, as is too often the case "to draw upon one's fancy for his facts," for with matters of religious faith it is highly important that false teachers have nothing to do. Thousands are deceived by holding on to shadows and false pictures, and hearing fair speeches, and are thus induced to close their eyes and ears against truth. Truth is often kept down because there is no prospect of its success, but let the prospect of success be good and it will cause many to believe and to act. Many believe Sunday is the seventh day of the week, and others believe the word "Sunday" signifies the Sabbath and condemn those ideas by evidence, and many will say all the wisest of the people kept Sunday and I do not want to be different from all. Wo to that great bribe that has oppressed nations, delusion clothed in pride! Had we not better differ in truth than to concur with thousands in error? The great way to suppress error is to set forth sacred writ before the world, that light may shine, that faith may abound through the word of God? What is the Sabbath according to the word of God? It seems that God saw fit in his divine wisdom to end his work and rest on the seventh day from all his work which he had made, Gen. ii, 2, and God gave the same commandment to the Israelites by the mouth of Moses, that they should rest on the seventh day from all their works; the Lord blessed the Sabbath day and hallowed it, Ex. xx, 8, 10, 11, also was written by the finger of God on tables of stone and laid up in the ark of the covenant, Ex. xxxi, 18, Deut. x, 1 to 6, the Sabbath the Lord gave unto the Israelites to be a sign between him and them that they might know that he was the Lord that sanctified them, Ezek. xx, 12, 20, a sign that the Lord would sanctify them. In what way we will go to Paul's writings for evidence, Heb. iv, 9, "There remaineth therefore a rest to the people of God." If it was a sign that the Lord would sanctify his church with a day of rest, which I am bound from the word of God to believe the Sabbath signifies, has the church of God received that day of rest or not? I am bound from the word of God to believe that she has not or Paul would not have charged the Gentiles after they were grafted into Christ through faith, to labor to enter into that rest lest any man should fall after the same example of unbelief, Heb. iv, 11. I do not contend for a rest from physical labor, for according to the predictions of the prophets, in the time of the enjoyments of the great blessings of that happy era, they will build houses and inhabit them, and plant vineyards and eat the fruit of them, Isaiah lxv, 21, but I contend for a perfect rest from all ordinances which were required on the account of sin, through faith in the fulfilment of them in Christ. Paul stating this rest still remaineth to the people of God, gives evidence that it should be sought for by the church, the same as his warning which was given in the eleventh chapter of Romans where he charged them to fear lest they shall be cut off and the natural branches grafted in again. The Israelites were broken off on account of unbelief and those that were broken off received not that day of rest, but fell for the lack of faith. Should not the Gentiles fear lest they should fall in like manner, and the natural branches be grafted in again, for God is able to do it? If the Sabbath signifies a day of rest to the people of God and they have not received it, should not the day that God has given for a sign be kept, and not another day, lest it should not have the right signification, and should serve to darken instead of enlighten? We should not hold the truth of God in unrighteousness, lest this wrath should come

upon us; for he that is entered into his rest, he also hath ceased from his own works as God did from his. What kind of works was this alluding to? I believe from the tenor of the scriptures it was alluding to the works that were required by the Levitical law—the law that was added on account of transgression, until the seed should come which was Christ. The law requiring natural service was added until the seed should come for the law in its nature was spiritual; and if the law had been a natural law then natural performances would have fulfilled it, but the natural fulfilment of it only served until Christ came and fulfilled it spiritually. Therefore it was alluding to that labor which was accepted as the fulfilment of a spiritual law until the seed should come, which was Christ, Gal. iii, 19, for I believe all the works that were required of man in the service of God, was leading them to faith in the fulfilment of them in Christ, that we might live through faith in the Son of God; for it is not of works lest any man should boast. "Through works, those under the old covenant were extricated from under condemnation by holding forth those types or figures until they were fulfilled;" therefore they were "kept shut up into the faith which should afterwards be revealed," Gal. iii, 23, "wherefore the law was our schoolmaster to bring us unto Christ that we might be justified through faith." Under the Gospel covenant we are "all the children of God through faith in Christ Jesus." Gal. iii, 23—26.

Though the apostle Paul wrote at the time of the ushering in of this covenant and said, one man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord and he that regardeth not the day to the Lord, he doth not regard it. Rom. xiv, 5, 6.

The apostle Paul wrote these words unto his Roman brethren, not to the world. All would do well if we should notice why among the brethren one man esteemeth one day above another; and why another esteemeth every day alike. He that regardeth the day regardeth it unto the Lord. And why do some regard a day to the Lord? In obedience to God's commands; for God gave this command that man should regard certain days unto him, such as the seventh day Sabbath, with many other Sabbaths: therefore some men regard them in obedience to the command of God, just as Moses through obedience built the tabernacle according to the pattern shown him in the mount, and worshipped therein according to the Levitical priesthood. Why did others regard not the day to the Lord? Why, it may be asked in reply, don't men observe that earthly tabernacle, and worship God according to the Levitical priesthood as God once required? Because, they were ordinances and have been done away by receiving the substance through faith; and in the same way, those that regarded not the day to the Lord, regarded it not, because they had received the substance through faith. The apostle Paul to the Romans, xiv, 1, 2, plainly shows degrees in faith: "Him that is weak in the faith receive ye: for one believeth that he may eat all things, another who is weak, eateth herbs: let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth." The apostle here no doubt was speaking of faith and we may conclude that those who regarded the day, or ordinance, were weak in faith and therefore eat herbs. They that regarded not the day eat all things: that is, they viewed with an eye of faith the substance of all ordinances

which were instituted in the first church. Well might Paul say then, "we which have believed do enter into rest," Heb iv, 3. For this rest from ordinances no doubt is received through faith. Therefore be it known, I regard not the day which was given as an ordinance, or a figure of that day of rest that was promised to the people of God, believing I am enjoying the substance thereof through faith. Though I have regarded that day unto the Lord for about seven years, in the strictest manner, henceforth I expect to regard no day above another; only I think it is right for the saints to meet to break bread, and not to neglect the assembling of themselves together, as we are admonished to do; and as worship should be the utmost object in our minds, the first day of the week I think would be a proper day for that purpose, and it seems evident to me it was for that cause the first day of the week was first observed in Christian worship, and not as a Sabbath.

"Now to him that worketh is the reward not reckoned of grace but of debt, but to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness." I live in hope the time will come when believers will rest from natural labor in the service of God, which were figures or types of that spiritual work which was fulfilled in Christ; for all the work that was required of us for the remission of sins or that our sins might be remitted, was fulfilled in Christ that we might be justified through faith in Him, and that he might be our righteousness, and that our righteousness which we present to God may be the imputed righteousness of Christ; and that we might present it to God through faith in His Son.

WHAT IS THE SABBATH?

For an explanation we will quote this passage: "In thy seed shall the nations of the earth be blessed," Gen. xxii, 18. Paul, explaining this passage, shows that the blessing was not in the natural seed, but in the spiritual seed. Likewise when we examine all ordinances, the virtue of them is found not in the natural ordinance, but in the spiritual substance which the ordinance was designed to represent or lead our minds to. Consider, for we find "Things which are seen were not made of things which do appear," Heb. xi, 3. Therefore, the ordinances which did belong to the house of God were not made of spiritual substances which did appear, but there were given natural types or figures, to lead the mind of man to spiritual substances, or to those things which do appear. For instance: the natural promise of the land of Canaan was an ordinance of that heavenly Canaan; even so by the Levitical law in all its branches, which was a figure of its fullness in Christ, for that which is performed naturally in the service of God, cannot be anything more. Therefore the natural Sabbath could not be more than an ordinance or figure of that rest that remaineth for the people of God, which rest the children of Israel received not, on the account of unbelief, which shows that if they had received the substance through faith, they would have entered into that rest, but they rejected Christ, in whom it pleased the Father that all fullness dwell, Col. i, 19. If the fullness of the ordinance of the seventh day Sabbath is in Christ, should we not hold the substance according to the strict requirements of the ordinance. The seventh day is the Sabbath of the Lord thy

God, in it thou shalt not do any work, Ex. xx, 10, Deut. v, 14. Showing that in the substance of this ordinance stood the spiritual requirement of the commandment. Therefore, when the time came when the children of Israel should enter into that requirement, they cleaved to their works which were the ordinances in the service of God and they were broken off in unbelief for refusing to keep the substance of the commandment through faith. Therefore it shows that the commandment is complied with, through faith by resting from ordinances, and not by the performance of the ordinance any more than the command of a sacrifice for sin was fulfilled by the Levitical priesthood which was only a figure of its great fullness in Christ. For the law did not take away sin, but the bringing in of a better hope did. The word says, "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," II Peter iii, 18. We should examine what way the church has ever taken a growth in grace; it has been from ordinances to faith in their spiritual substance in Christ, and the Gentile church now stands before the Israelite church by a growth in grace, resting from the sacrificial ordinance through faith in the great sacrifice in Christ: which is grace or unmerited favor. The church should not stop at a growth in grace, by only resting from a sacrificial offering, but should strive to enter into full rest by a growth in like manner from the ordinances now held forth in the worship of God which have been fulfilled in Christ, the same as that part of the law that required a sacrificial offering has been fulfilled. For if we are to keep the Sabbath spiritually holy; let us not be guilty in one point and bring spiritual condemnation on ourselves as the man that offended in one point by gathering sticks on the Sabbath ordinance, and suffered the natural punishment of the law by being stoned to death. If the Gentile church has begun a growth in grace, let them press on to a perfect rest through faith in Christ, who has met the full demands of all the requirements which were held forth in ordinances on the account of sin; and let them be not high minded, but fear, for if God spared not the natural branches for not receiving this rest, take heed lest he also spare not thee to see the time spoken of by the prophets and the time Christ taught his disciples to pray the Father, "Thy kingdom come, thy will be done in earth as it is in heaven," Matt. vi, 10; Luke xi, 2. These words signify that there will be a time on earth when God's kingdom will come and his WILL be done on earth as it is in heaven. The prophet Isaiah, xi, 9, speaks of a time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Daniel ii, 44, says "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." In the comparison of those kingdoms; verse 35; "they became like the chaff of a summer threshing floor, and the wind carried them away that no place was found for them." When this stone that smote the image fills the whole earth and the saints possess the kingdom (for I believe that all kingdoms have been ruled by wicked men) then, as Isaiah says, lxv, 21, "they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. And they shall beat their swords into plough shares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah ii, 4: "The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and

the young lion and the fatling together." Isaiah xi, 6: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Verse 9. And we shall sing the song of Moses and the Lamb, which is the law and the gospel, and come to see eye to eye and speak the truth as it is in Christ Jesus, when we shall all be taught of the Lord from the least to the greatest, and when Satan shall be bound and shall deceive the nations no more for a thousand years. When God's people shall rest from all the ordinances which were required on the account of sin, through faith in the fulfilment of them in Christ, and when they shall be enabled by a growth in grace to give God the glory due to him through the righteousness of his son Jesus Christ.

Wayne County, Ky., 1846.

TO THE EVANGELICAL ALLIANCE.

I find in the speech of Rev. Dr. Baird, Corresponding Secretary of the Evangelical Society of the U. S., delivered in the World's Convention held in London on 19th August, 1846, in Exeter Hall, Christ's words: "One fold and one shepherd." John x, 16. I am bound to believe there is but one church in the world, and that it takes all the true believers in Christ to constitute the true church of Christ; and to see the church moved on by the spirit to come to one fold, brings this passage to my view, where Christ spake a parable: "Behold the fig tree, and all the trees, when they now shoot forth ye see and know of your ownselves that summer is now nigh at hand—so likewise ye, when ye see these things come to pass know ye that the kingdom of God is nigh at hand." Luke xxi, 29, 30, 31. When we see the church of God moved on by his spirit to press to one fold, it is a striking evidence to us that the time that Christ taught his disciples to pray for, and the time many saints have prayed for since, is now at hand: "Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven." I can't believe that it is our heavenly Father's will that there should remain divisions and subdivisions in his church, but that they should come to one fold and one shepherd; but I am bound to believe all the prophecies that have not been fulfilled will be fulfilled, and that there will be some fulfilled before God's children come to one fold and one shepherd. I believe the prophecy of Joel iii, 9, 10, when it says "proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near, let them come up, beat your ploughshares into swords and your pruning hooks into spears: let the weak say I am strong," will be fulfilled before the prophecies of Isaiah ii, 4, where it says, "they shall beat their swords into ploughshares, their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more." For John in his Revelation xv, 2, 3, says "I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast and over his image and over his mark and over the number of his name, stand on the sea of glass having their harps of gold, and they sing the song of Moses the servant of God and the song of the Lamb;" which I believe will be the law and the gospel. Though the sea of glass mingled with fire, and a victory to be gained, denote a happy era to be obtained through a great desolation, the same as other Prophets have spoken, concerning the reception of that happy era called Millennium. When we all come to one fold and one shepherd it is reasonable to suppose that there will be no need for swords or spears: for the watchmen shall see eye to eye when the Lord shall bring again Zion. Isa. ivii, 8. The fold of God is his church and God constitutes first his church by giving them the promises and the laws, and the church that the promises and the laws were given unto; was divided into twelve tribes which were called after the twelve sons of Jacob, that the great power and goodness of God might be made known unto the sons and daughters of men: And they bore the right-

cousness of the church through types or figures which served to sanctify to the punishing of the flesh. Heb. ix, 13. For they were under the law, shut up unto the faith which should afterwards be revealed: wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified through faith. Gal. iii, 23, 24. The law covenant had a natural promise and a statute law and a Levitical law. Now when one became a transgressor of the statute law, they were no more heirs of the promise of the land of Canaan; but under the sentence of the plagues that were pronounced of God against transgressors of that law. Now to become extricated from that dilemma they had to perform according to the requirements of the Levitical law, to become heirs again according to the promise.

This was the law covenant which was sealed by circumcision, and was kept by works; but it only served to purify the flesh, not the conscience, which was acceptable to God until the substance of those ordinances come; and they served to lead the understanding of the human mind to the substance, these few lines past are on, which is called by some the old covenant. I will go forth to speak of the substance or the new covenant. Though the promise which was given to Abraham was performed in a natural way, the substance was spiritual; now to Abraham and his seed were the promises made, he saith not "and to seeds as of many," but as of one and to thy seed which is Christ. Gal. iii. 16. God speaking to Abraham, said "in thee shall all families of the earth be blessed." Gen. xii. 3. That is in the promised Mesiah all the families of the earth should be blessed; therefore by the offence of one, judgment came upon all to condemnation even so by the righteousness of one the free gift came upon all men to justification of life; Rom. v. 1, 8, for since by man came death, by man came also the resurrection of the dead, for as in Adam all died even so in Christ shall all be made alive. 1 Cor. xv. 21, 22. All the human family has the promise of another life through the resurrection of Christ, but what will make the order in the morning of the resurrection. 1 Cor. xv. 24. Where no law is there is no transgression. Rom. iv. 14; and if there is no law that will stand in the morning of the resurrection, there will be no transgression in the morning of the resurrection as the natural seed of Abraham had the promise of the land of Canaan and all its blessings and a law given that they should keep or they should not receive the blessings of the promise. If there had not a law been given, one that was a committer of those things that were forbidden by the law would have had as great a right to the promise of Canaan as one that had not committed those acts; even so in the likeness, of this figure in the spiritual promise of another life through the resurrection of Christ, and all the blessings heaven itself can afford. If there is no law annexed to this promise, the thief and the murderer will have as great a right to the spiritual promise as one that had not committed those acts; but after this promise was given there was a law annexed to it, that which was spiritual, Rom. viii. 15, or it never could have been annexed to the spiritual promise. It was written on tables of stone and laid up in the ark of the covenant and styled a covenant as well as the ark. Ex. xxxi. 18, Deut. x. 1 to 6, iv. 13, v. 2 to 23, ix. 9, 11, 15. This law is called the ten commandments, the promise as given to all in this life and so is the law, and when we become violaters of this law we are no more heirs of the promise, but bring on ourselves the sentence of eternal death, by transgression, except we

become extricated from this forfeiture through faith in Christ, when the Israelites become violators under the first covenant, they had to perform the work of the Levitical law, to become extricated from the sentence they had brought themselves under by transgression, that they might become heirs according to the promise of Canaan. This was only a figure of the great work that was fulfilled in Christ: that we, according to the new covenant after we become violators of that spiritual law, may become extricated from condemdation through faith in the great fulfilment of this work in Christ and sealed heirs again by the spirit according to the promise of eternal life. For Christ has met the demands of the law, that are required for spiritual sin which the Levitical law was a figure of. These are they which constitute the fold of God, which are in the spiritual promised covenant, which are heirs in Christ, not heirs again according to the Levitical law, but heirs again through faith in the fulfilment of the substance of that law. The stone that the builders rejected has become the head of the corner. What builders? The builders of the fold of God and the faith in Christ, for it was through those figures or types, the Gentiles were led to the substance, that they might stand justified through faith not of works, lest any man should boast. These promises and works which only served as types or figures or shadows to lead to the substance, become so grounded on the hearts of those that held them forth, that they become as a veil over their understanding until it darkened their minds so they rejected the substance and that against themselves, (one that runs after the shadow not in view of the substance has a wearisome race.) The substance has done away the veil. The evidence, 2 Cor. iii. 14, the veil divided between the holy place and the most holy in the temple. Ex. xxvi. 33. The holy place belonged to the work of the first covenant and the most holy was that which signified that the way into the holiest of all was not yet made manifest. Heb. ix. 7, 8, when Christ was crucified; that the way into the holiest of all should be made manifest the veil of the temple was rent in twain from the top to the bottom. Mat. xxvii. 51. Mark xv. 38. And Christ entered into heaven itself to accomplish the works of the spiritual covenant for us that the fold of God might stand justified through faith. Now when those things were accomplished, and the spirit (which was the seal of the church in the covenant of Christ) was sent into the world it found no resting place in the first branches on account of unbelief. The church or the fold of God was styled as a woman that brought forth a man child who was to rule all nations with a rod of iron, and her child was caught unto God and to his throne, and the woman fled into the wilderness where she hath a place prepared of God that they should feed her there a thousand two hundred and three score days. Rev. xii. 5, 6. Verse 14 says, to the woman were given two wings of a great eagle that she might fly into the wilderness into her place where she is nourished for a time and a half a time. Now when the natural branches received not the spirit, which is the seal of the church or fold of God of the covenant in Christ, they were broken off on account of unbelief and the spirit took its flight to the gentiles, which is styled the wilderness where it is nourished by faith by the believing Gentiles. How long until the fulness of the gentiles be come in Romans xi. 25; Luke xxi. 24. Paul wrote in his letter to the Rom. xi. 20, "because of unbelief the Israelites were broken off," and shows that the gentiles stand by faith and charges them to fear lest they should be broken off in unbelief. Now if there were no snare of unbelief set for the gentiles, why

need Paul charge them to watch? (And Christ spoke of the fulness of the gentiles, Luke xxi. 24.) What was the veil that was over the eyes of the unbelieving Israelites? Works in the service of God, believing they could fulfil that which was required of them, therefore it showed unbelief in them in the great fulfilment of that work in Christ, for the fulness of all things that were required for sin of man was accomplished in the great work which was fulfilled in Christ that we might rest from works in the service of God through faith in Christ and be justified before God through faith in his Son. Is there no work in the service or worship of God as a veil over the understanding of the Gentiles now to cause them to stumble and fall in unbelief, before they reach the perfection of that terrestrial fold which is promised to the people of God? If there is not, why did God say by the mouth of the prophet, Isa. xxv. 7, that he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations? I believe that God will cause all believers to rest from their labors in the service of God and live through faith in the righteousness of the Son of God and come to one fold through faith.—What makes the divisions and sub-divisions in the church of God that hinders them from joining as one fold? It is ordinance or works in those figures which was fulfilled in Christ. I allude most to the ordinance of baptism which was fulfilled in Christ. Now the Gentiles rest through faith in Christ according to the requirement of sacrifice, believing that Christ has fulfilled that work for them. Should they not rest as much from the ordinance of baptism as from the ordinance of sacrifices when they both were fulfilled in Christ? It may be asked, how was the ordinance of baptism fulfilled in Christ? When Jesus came unto John to be baptized of him John forbade him, saying "I have need to be baptized of thee, and comest thou to me?—Jesus answering, said unto him, suffer it to be so now, for thus it becomes us to fulfil all righteousness;" Mat. iii. 13, 14, 15—not when Jesus said as it meant him and John, but the divinity; as God said in the beginning, let us make man, Gen. i. 26; that it behooveth the divinity to fulfil all righteousness. Those that sacrifice according to the law was offered for, stood spiritually justified in the great sacrifice when it was offered. The evidence for this: it is not possible that the blood of bulls and of goats should take away sin; Heb. x. 4, for by one offering he hath perfected forever them that are sanctified, (14.) There was an offering sacrificed for Christ at eight days old, Luke ii. 27, that he might stand justified in the great offering when the blood gushed from his side. This was not for himself, but for man, that we might stand justified through faith in him, therefore he fulfilled sacrifices and stood in the fulness thereof for us, that he might become our righteousness; even so in the ordinance of baptism. Christ submitted himself to the ordinance of baptism, and according to the requirements of the law, he came to fulfil, was washed or overwhelmed in the ordinance, that when the water ushered from his side he might stand washed or overwhelmed in it, to fulfil the law for us; for the law required the priests to be washed and put on the robe that prefigured the robe of righteousness, that they might stand for the people. This figure denoted that Christ should be washed and put on the robe of righteousness for us, that we may stand washed and clothed through faith in Christ, for the law was a schoolmaster to bring us to Christ. All things that were required of man for sin, surely were fulfilled in Christ that we might stand fully justified through

faith, not part works and part faith, for Paul wrote, if by grace, then is it no more of works, otherwise grace is no more grace, otherwise works are no more works, Rom. xi. 6. The word says, "now to him that worketh is the reward not reckoned of grace but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness," Rom. iv. 4, 5, for Christ has become the minister of the sanctuary and of the true tabernacle which the Lord pitched and not man, Heb. viii. 2, this is he that I have been speaking of that came by water and blood, even Jesus Christ, not by water only, but by water and blood, and it is the spirit that beareth witness, because the spirit is truth, 1 John v. 6. The word says without the shedding of blood there is no remission. And again it says, you must be born again of the water and of the spirit. Jesus Christ came by water and blood, and the spirit beareth witness. 1st John, v. 6. Now, if we receive Christ, through faith for our righteousness and are sealed by the spirit, do we not come through faith in him in the same way to a newness of birth, and fulfil the demands? Yes, even that of love, for the spirit is love—receive ye the spirit by the works of the law or by the hearing of faith? Faith is revealed from faith unto faith, and if we receive Christ Jesus, through faith our righteousness without the law or our works, the word says, "as you receive Christ Jesus, so walk ye in him, for ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the spirit of our God." 1st Cor. vi, 11. There are three that bear witness in earth, the spirit, the water, and the blood, and these three agree in one. If we receive the witness of men, the witness of God is greater, for this is the witness of God which he hath testified of his Son, he that believeth on the Son of God, hath the witness in himself. Witness of what? that Jesus Christ came by water and blood, for we have received newness of life in that way, for we received the spirit, the seal of the covenant in Christ, through faith in Christ, for by one spirit are we all baptized into one body. 1st. Cor. v. 11, 13. This spirit spoken of here is one of the seven spirits of God. Rev. iii, 1, or the oil of one of the seven lamps. Rev. iv. 5, or the light of one of the golden candle-sticks, or one of the seven seals, Rev. v. 1, which was one of the seven works, which were fulfilled in Christ to open the way of life and salvation for sinful man, that God might be just in justifying them that believe in Jesus. What is the witness of God which he has testified of his Son? This is he that came by water and blood, even Jesus Christ, 1st John v. 8, 9, and he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. I will just ask for further consideration, who are they that do believe the record which God has given of his Son? that he came by water and blood? or who is still determined to count him a liar concerning those great requirements that were set forth by the Levitical law, and by their great fulfilments which were accomplished in Christ? which seems sufficient to convince a thousand worlds, and establish them through faith in those important truths, which he has set before them for life and salvation. This is the record that God hath given to us, eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God, hath not life. 1st John v. 10, 11, 12. Receive ye this life through faith or by works? Through faith. I will quote this again, as ye receive Christ Jesus so walk ye in him.

For the spiritual fold of God has become dead to the law, that they should be married to another, even to him that is raised from the dead, to the end that we should bring forth fruit to God, and that fruit is love. These are they which constitute the fold of God, they which are sealed by his spirit, sealed heirs of God and joint heirs with Christ and that seal is love. There is no natural union enjoyed on earth like those enjoy that are espoused in love, yet this is but a feeble type of that great union between Christ and his church, that great heavenly bridegroom and his earthly spouse he gave himself for, and then transfers himself to his bride, and they by a living covenant, are united in love and union that are unspeakable and full of glory. It is like the showers that rise from the ocean and descend and flow to the branches, thence to the other streams, thence back to the great fountain from whence it came. That love that we receive through faith in Christ, is like showers in the breast that water the heart with love, that flows to the brethren thence back to God that great fountain of love. This is that faith that works by love and purifies the heart, which forms within us, that enduring principle of pure religion and christian righteousness, which is much neglected. For ye are all the children of God through faith in Christ, the spirit itself beareth witness with our spirit that we are the children of God, and if children then heirs, heirs of God and joint heirs with Christ.

Christ is the shepherd of the celestial fold, who has manifested his great power to the world, first by his personal acts, since through witnesses, who have performed great works in his name by the power they had received of him. Cannot Christ manifest his power as well now through witnesses as he did in the days of old, and establish a terrestial fold? He will, according to his word, where the church is styled a woman, which brought forth a man child who was to rule all nations with a rod of iron, and her child was caught up unto God and to his throne, Rev. xii, 4, 5, which was Christ. Well Christ says, speaking to one in the fourth church of the seven (which I believe was seven eras) "and he that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star," Rev. ii, 26, 27, 28. I believe this witness spoken of will be that Shepherd, John x, 16; Ez. xxxvii, xxxiv, 23; in other words, that Deliverer, Romans vi, 26; or Judge, Isa. xxviii, 6, ii, 4, xi, 3, 4; and as spoken of in many other places in the prophecies, Christ was prophecied to come before the dispersion of the Israelites into all nations, or before the destruction of Israel; and this shepherd or deliverer as prophesied to come at the restoration of Israel. In Ez. xxxiv, 23, this shepherd is styled David and Shepherd both, and in the same chapter, the fold of God is mentioned also: 14th verse says, concerning the fold, "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." God says, "therefore will I save my flock and they shall no more be a prey: and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd, and I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the

evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing: and will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield the fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them: but they shall dwell safely and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God saith the Lord God. Ez. xxxiv, 22 to 31.

This fold will not be of the old fold, that is not of the old covenant, or that God will bless them through the covenant which they have broken and now bearing the reproach for it. But God has promised them he will make a new covenant with them on conditions that they abide not in unbelief, and that all the tribes of Israel shall come as one tribe and God will be unto them a God and they shall be unto him a people. It is right this should be, that the figure or shadow of God's works should be fulfilled in them, that the human family may know that the substance of those things are sure. If that first covenant had not been faultless, there should no place have been sought for the second, Rom. viii, 7; and if the old covenant had not have been done away there would not have been any promise of the new, and when the first was done away if the second had not have been given, they would have ceased to have been a people before the Lord. Even so with the covenant that was made with man in the beginning. If that first life had been faultless, man would not have been made subject to vanity, but it being faulty, man was made subject to vanity, not willingly, but by reason of him who subjected the same in hope, and when man broke the first covenant with God, if the promise of no other life had been given to man, the human family would have ceased to be a people before the Lord, and none of them could ever have enjoyed heaven, that great city the holy Jerusalem, or the blessings of eternal life: that which is promised to the bride, the lamb's wife, the great fold in Christ. Now if these people have borne the image of the first state of man, is it not reasonable they should bear the image of the second, that great fold and that great shepherd? They have fallen as man did in their own strength, but will be revived again in the strength of the Lord. And as the great fold of God is scattered in all nations, and tossed as in a tempest, yet shall they be gathered to a celestial body, to one fold and one shepherd. And for them to bear this figure, they had to be a scattered people to all nations and suffer by being afflicted, tossed with tempest and not comforted; is not God able to fulfil his word and redeem them and cause them to return and come with singing unto Zion with everlasting joy, and cause sorrow and mourning to flee away from them, Isa. ii, 11, and bless them with one fold and one shepherd?

ON THE AUTHORITY WHEREBY THE ORDINANCE OF BAPTISM IS KEPT UP.

Where is the evidence upon which the ordinance of baptism is kept up, that it should spread as a veil over the eyes of the Gentiles as it does? The great strength of that belief arises from the commandment Christ gave the eleven apestles, which they fulfilled. St. Matthew's quotation of the commandment says, "And Jesus came and spake unto them saying, all power is given unto me in heaven and in earth, go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world. Mat. xxviii. 18, 19, 20. St. Mark's quotation of the same commandment. And he said unto them, go ye into all the world and preach the gospel to every creature, he that believeth and is baptized, shall be saved, but he that believeth not shall be damned, Mark xvi. 15, 16 St. Luke's quotation of the same is, "then opened he their understanding that they might understand the scriptures and said unto them, thus it is written and thus it behooveth Christ to suffer and to rise from the dead the third day, and that repentance and submission of sins should be preached in his name among all nations beginning at Jerusalem. And ye are witnesses of these things, and behold I send you the promise of my Father upon you, but tarry ye in the city of Jerusalem until you be endued with power from on high. Luke xxiv. 45 to 50. Another quotation of the same in the Acts i 8, "ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto the uttermost part of the earth." From the commandment Christ gave the eleven Apostles, it seems that they were chosen to be witnesses of Christ, and they were first to be indued with power from on high; then we should notice the power they were endued with to make them competent witnesses of Christ. We will take Christ's words to Peter, "and I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." Mat. xvi. 19. Christ spake again to his disciples and said, "as my father hath sent me, even so I send you," and when he had said this he breathed on them and saith unto them, receive ye the Holy Ghost—whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained. John xx. 21, 22, 23. Now when the apostles had waited and received the power according to the promise of Christ, what was their words? "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ"—now when they heard this they were pricked in the heart and said to Peter and to the rest of the apostles, men and brethren what shall we do—then Peter said unto them, repent and be baptized every one of you in the name of Je-

sus Christ for the remission of sins and you shall receive the gift of the Holy Ghost. John the baptist came preaching the baptism of repentance for the remission of sins. iii. 3; and to go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins through the tender mercies of our God. Luke i. 76, 77, 78. If John gave knowledge of salvation unto his people by the remission of their sins through baptism of repentance, through the tender mercy of our God, that is through the power God had given him, that the salvation was in Christ, is it not reasonable to believe that the apostles could baptize in the name and power of Jesus Christ for the remission of sins and bestow the gift of the Holy Ghost as witnesses of the great power in Christ? for one that does any thing in the name of another does it in his power, for Christ gave them that power: whosoever sins they remitted, were remitted that they might witness to the world, Christ had that power to remit sins. The Apostles would not have been competent witnesses that Christ possessed the power of healing the sick and opening the eyes of the blind, if that power had not been given them of Christ. When that power was given them, then they could witness to the world that Christ did possess that power; in the same manner they would not have been competent witnesses that Christ possessed this regenerating power, if this power had not been given them, but when they performed this regenerating work in the name of Jesus Christ, the same as they wrought miracles of healing in his name, they witnessed to the world that Jesus Christ did possess regenerating power. Christ at one time used spittle and clay to anoint the eyes of one blind and told him to wash in the pool of Siloam, and he that was blind came seeing; that did not hinder others from receiving the same blessing through faith in Christ—Christ choosing those means to manifest his great power and goodness to the world did not hinder him from bestowing the same blessing on others without using those means. They were used to witness to the world that others might believe and receive the same blessing through faith in the Lord Jesus Christ. For how could the world call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a witness, and how could they witness except they had known these truths themselves? Those that were chosen to baptise in the name of Jesus Christ for the remission of sins and bestowed the gift of the Holy Ghost, had to tarry at Jerusalem until they were endued with power from on high; who has ever received this power since? Well, if they have not the power they have not the right;—some of those that claim the commandment that was given to the eleven Apostles, make very light of those that claim the power that was given to them. If the right has been handed down and bestowed from one to another, surely the power could have come in the same way; but I cannot see how either has been handed down, for Paul was an Apostle, and he did not claim the commandment that was given to the eleven, and he was a preacher of the gospel, for Christ sent him not to baptize but to preach the gospel. 1 Cor. i, 17. "And the eleven were sent to baptize, but they were first to be endued with power from on high." Paul baptized some and circumcised some, and told his cause for doing so, for he said unto the Jews, he became as a Jew that he might gain the Jews; to them that are under the law; to them that are without law, as without law, being not without

law to God, but under the law to Christ that he might gain them that are without law—to the weak became he as weak that he might gain the weak;—he was made all things to all men, that he might by all means save some, and this he did for the gospel's sake, that he might be partaker thereof with them. 1 Cor. ix, 20 to 24. And Paul was the Apostle of the Gentiles, and if Paul could not claim the commandment that was given to the eleven, I cannot see how any of the Gentile tribe can. How are the preachers of the gospel sent in this dispensation, by commandment, or by the operation of the spirit? I am bound to say by the operation of the spirit, for we are living in the dispensation of the spirit. The Apostles had as much right to claim the commandment that God the father gave to Samuel to anoint Saul and David and them living under the dispensation of God the Son, as those who are living under the dispensation of God the Holy Ghost, to claim the commandment, given to those by the Son. Some believe where Christ told his disciples that he would be with them to the end of the world, it meant that he would be with them and their successors until the end of time, but the end of the world here does not mean the end of time, for Paul wrote to his Roman brethren—"their sound (speaking of the sound of the gospel) went into all the earth and their word unto the ends of the world. Rom x, 18. And the gospel was preached to every creature which was under heaven. Col. i, 23. Therefore the Apostles fulfilled the commandment that was given them, the same as Samuel did the commandment that was given to him; when a commandment is fulfilled it has no more demands. This new birth that was received through the covenant in Christ, was a mystery to both men and Angels. 1 Pet. i, 10, 12. Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory. Col. i, 26, 27. For Nicodemus a ruler of the Jews marvelled when Christ told him that he must be born again. Now the Apostles bore witness to the world of this mystery, that this mystery might be manifested to the world which is in Christ. When the Apostles healed the sick and opened the eyes of the blind in the name of Christ, did not that witness to the world that Christ did possess that power? Just so by the new birth which works by love.

ON EVIDENCE BELIEF AND UNBELIEF.

For to set forth reasoning on this subject we will state the mind of man as a scale or balance, and evidence as weight in a discussion. In weighing, the scale has to be exactly balanced to give each weight its due, even, so by the mind of man, his design should be to know the truth in receiving evidence in a spiritual inquirer, and not let any fleshly desire unbalance his design, and then we should examine the weight or evidence and see if it has the mark of truth on it, if not, it should not be admitted into the scale or discussion, if it has, it should have its due weight. Spiritual unbelief is the rejecting of Christ and his merits, and treating the report which God gave of his Son as false. It is refusing to examine the force of evidence and rejecting the light of truth, to take an ordinance for its substance, as light is to the eye

to behold objects, so is evidence to the understanding to believe or disbelieve. As it is written, they would not come unto the light lest their deeds should be reproved; that is, they would not believe in Christ and his righteousness for following after ordinances. So numbers will not hear evidence, lest they should believe. What is wisdom? A belief of the truth. How do we believe the truth? By receiving truth, not to our will but to our understanding, for belief or unbelief is not the act of the will but of the understanding. How shall we receive truth to our understanding, for it cannot create evidence but receive it? Shall we go to interest? It blinds us to prejudice—it warps us to parties—they mislead us; the enquiry will be, where shall we go to obtain it? to unity of opinion. That does not prove a belief to be true or that it is founded on a fact, for the great majority of the human family may be all agreed in error or a hundred sects or even two cannot be right. All may be erring for there is but one true and living way, and that is Christ the head of the fold, the substance of all types or figures exhibited in the revelation of God, concerning the Messiah; for Christ is the object of all ordinances given in the house of God: therefore all the righteousness that we should ascribe to man, is justifying faith in the pure righteousness of Christ, which is sufficient to redeem a fallen world when applied to believe.

> "Therefore let the earthly seraphic host
> Of glory boast through faith alone."

For from whence came true testimony? From God the great fountain of all truth that is conveyed to our understanding. This is the fountain that I would recommend to every enquirer for truth, *God's word.*

ON THE GIFT OF THE NEW COVENANT.

God gave the promise of a new covenant to the house of Israel, for he said "after those days saith the Lord I will put my law in their inward parts and write it in their hearts, and will be their God and they shall be my people, and they shall teach no more every man his neighbor and every man his brother, saying know ye the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity and I will remember their sins no more. Jer. xxxi, 31, 32, 34. God made not this covenant with the Gentiles, that he would be to them a God and they should be to him a people, although they were grafted into the gospel covenant through faith in Christ, for Christ was the substance of the gospel covenant or the rest that the Gentiles through faith was grafted into. But the covenant God made with the Gentiles was on conditions: this is the covenant that God made with the Gentiles, "behold my servant whom I uphold, mine elect in whom my soul delighteth (speaking of Christ.) I have put my spirit upon him, he shall bring forth Judgment to the Gentiles. I the Lord have called thee in righteousness and will hold thine hand and will keep thee and give thee for a covenant of the people, for a light of the Gentiles. Isa. xlii, 1, 6. Ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye,

buy and eat; yea, come, buy wine and milk, without money and without price. Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold I have given him for a witness to the people, a leader and commander to the people. Behold thou shalt call a nation that thou knoweth not, and nations that know not thee shall run unto thee, because of the Lord thy God, and for the Holy one of Israel; for he hath glorified thee. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him; and to our God for he will abundantly pardon. Isa. lv, 1 to 8. I find here this covenant is extended on conditions, and they are invited to come without money and without price—the same as light and darkness set before them, or good or evil, and invited to choose good that they might live. This agrees with Paul's charge that they stood through faith, and for them to fear lest they should be broken off in unbelief. But this new covenant that God said he would make with the house of Israel when he would bring them again from their captivity, was that he would be unto them a God, and they should be unto him a people. This covenant is applied by some only to believing Gentiles, but let any man of reason read the chapters where the new covenant is given, and I think he will say it is to the dispersed Isrealites, though they are broken off in unbelief, and have not received the promise. But the promise is unto them if they abide not in unbelief, for God is able to graft them in again. And so all Israel shall be saved as it is written, there shall come out of Sion the deliverer and shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sins. Rom. xi, 26, 27. Where is Sion that this deliverer shall come out of? Paul writing to the Gentiles says, "as ye in times passed have not believed God, yet have now obtained mercy through their unbelief (speaking of the Israelites) even so have these also now not believed that through your mercy they also may obtain mercy. Rom. xi, 30, 31. Like as Christ the great fountain of the seven lights that were sent forth to the seven churches, arose in Israel, and was transferred to the Gentiles on the account of unbelief in Israel, even so by the manifestation of one of these lights which has arisen in the Gentile church, and will be transferred on the account of unbelief in them to Israel. That is to say, that spirit of rest, which I consider the light of the seventh church or seventh era, has arisen in the Gentile church, and if rejected of them on the account of unbelief, will be transferred to Israel, which will cause their restoration. The Gentiles should well consider this passage, for if the natural branches were broken off that the Gentiles might receive this mercy spoken of, should we not expect that when the Israelites receive mercy through the Gentiles it will be by the Gentiles being broken off in unbelief, and the natural branches grafted in again? for if God spared not the natural branches, take heed lest he also save not thee. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature and wert grafted contrary to nature into a good olive tree; how much more shall these,

which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob: For this is my Covenant unto them when I shall take away their sins. Rom. xi, 20, 23 to 27." Should we not expect this Deliverer that shall come out of Sion, will be that shepherd where it says "one fold and one shepherd?" for it agrees with the prophecies of Ezekiel: "The word of the Lord came again unto me saying, moreover, thou son of man, take the one stick, and write upon it, for Judah, and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show what thou meanest by these? Say unto them, Thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one King shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: So shall they be my people and I will be their God. And David, my servant, shall be King over them; and they all shall have one Shepherd: they shall all walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children and their children's children, forever; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." Does any one think that God has broken this covenant with them that he would be unto them a God and they shall be unto him a people? No! for "thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Jer. xxxi, 35, 36 From these verses we can learn, while those ordinances stand, God's covenant towards them is not broken. God's word stands until fulfilled, and God is able to fulfil his word through the smallest of means, and the greatest cannot perform it without his

power, for even Christ, the Son of God, said I can of mine own self do nothing. John v, 30.

AN EXHORTATION TO THE ISRAELITES.

I will say to them which are afflicted on account of unbelief, that it is not reasonable to suppose God would break off a nation and graft them in again whilst the reason for which they were broken off still existed. O ye Israelites, there must have been a grand cause why God should break you off and have you dispersed into all nations! Will you call to mind what was the cause, that you may repent of the evil and return unto God? not that God will return unto you, for he changes not, but is a long sufferer toward you, that you may repent and return unto him. If you were broken off on account of unbelief, should you not repent and believe and return unto Zion, with everlasting joy and gladness, that your sorrows may be wiped away? How long will you withstand the mid day splendor of the glorious gospel of Christ, and refuse the most glorious plan of life and salvation through the mediation, merits and righteousness of a crucified and risen Saviour? who has opened the way of eternal life and salvation, through his resurrection and righteousness, that man may receive a celestial body, incorruptible, which will not fade away, but forever to dwell in eternity in a celestial fold, with the Lord their Shepherd, in the presence of God and the Lamb and the holy angels in love forever, in the substance which that fold represents, which is promised to the terrestial fold of God—to Israel in this life. And this figure will be only as a bond which figurates the bounty which is promised, and if the bond was not given to become void by receiving the precious metal which it represents, it would be vague when given; for the paper and ink would be perishable, and when used it would perish with the using; even so with the enjoyments of a natural life, even as we use its highest gifts they perish with the using. This kingdom on earth which is promised to the people of God, though it may be long enjoyed, even a thousand years, cannot call back one pulse which has ceased to beat. Prepared or unprepared all fall victims to death, or they could not receive the substance that this life is a figure of. As the passing away of the pulse of man brings death, even so the passing away of time will bring judgment when the dead, small and great, shall stand before God, to know who will be accepted into that eternal fold of God which will not pass away nor its pleasures ever fail; where the blest will drink of the pure river of the water of life as clear as crystal, proceeding out of the throne of God and of the Lamb, which I believe will be spiritual love. The long cheering theme of prophecy is a striking evidence of the happy age before us, and as the past distinguished dispensations of God have exceeded one another in manifestations of truth and grace, on the same scale we may be confident God will more strikingly display in ages to come the exceeding riches of his grace in his kindness toward us, through Christ Jesus, that we may grow in grace and in the knowledge of our Lord and Saviour, and of that celestial fold, that heavenly Canaan, where our forerunner is gone, to prepare for us, that we may become heirs of God and joint heirs with his son Jesus Christ. For I believe the great cause of the divisions and subdivisions in the

church or fold of God is for the lack of a growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. What is grace? It is unmerited favor, which is the merit of Christ. If all could view with the eye of faith the fulness of Christ, it would cast the whole of the ordinance in the service of God into the shade, and believers would live through faith alone, and be filled with the knowledge of the Lord as the waters cover the sea; and rest from all their works in the service or worship of God, through faith in Christ.

AN EXHORTATION TO THE GENTILES.

First, I will say to the preaching department to beware lest ye hold the truth of God in unrighteousness, because that which may be known of God is manifest in them, for God hath shewed it unto them; for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse, Rom. i, 20, if they should darken those things that do appear, with those things that are seen in preaching to others, if they themselves should be cast away on account of unbelief. For you are inexcusable, oh man, that preach to others that they should believe Jesus Christ came by blood and disbelieve yourselves he came by water also, for if God spared not them of old in that way, take heed lest he spare not you. "For if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances," Col. ii, 20; for they are only as figures or types of those things that do appear, that we may view the substance through the eye of faith, for faith is the substance of things hoped for. Therefore be wise and justified thereby, and feast upon the fruit and not upon the leaves. When we bring before our minds the great suffering it has cost to build up the truth on the earth, man should not profess to be in the way of truth who does not adapt himself to bear persecution. Error seems to spring up like evil weeds of the ground, while truth has to be cultivated like the products of the field. Therefore, when we enter into Christ's vineyard, we should be faithful laborers, endeavoring to labor after the pattern set before us to follow. We should not be found seeking earthly fame, but that fame which will bear that solemn test, and reach within the veil where our forerunner has gone. I have suffered myself to be banished both from social and religious society for the sake of truth, that which is recorded within the veil, which has proved to me as an anchor against the storms of persecution which have beaten vehemently against me for many years, but thanks be to God, after a few more dashing winds I hope the storm will be over. I can witness with the Apostle Paul when he said, "I could wish myself accursed from God for my brethren and my kindred according to the flesh," for I have wished myself accursed from God for my brethren and kinsmen according to the flesh, not that I wished myself cursed from God spiritually, but that I should be afflicted in the flesh for them, if God would spare them in that way; for I find truth is failing and righteous judgment is leaving the house of God: for I find different sects justify their own in error. Instead of embodying themselves to detect evil by watching over one another for good, and to admonish one another in wrong, and for their petitions to be lifted

to God as the voice of one body for deliverance from evil, they appear to cloak evil, by trying to cast the shade of the wrong on others and to justify them of their own sect. And it seems that love is fading and its once spangled rays in the believer in Christ seem to be going down. Now if any man have not the spirit of Christ he is none of his, Rom. viii, 9, and that spirit is love, and if its spangling and warming rays should set to rise no more in the breasts of the Gentiles what could they say, but that their harvest is past and their summer is gone? I fear this will be the case for we are kept by the power of God through faith in Christ, and if we should deny the fulness of Christ should not we expect that God would withdraw his spirit from us on account of unbelief? Where to dwell? To take its flight from the wilderness as a golden eagle to perch to rest in the branches of the tame olive tree again. Zech. viii, 3. Oh the tender chords of love Christ has bound his children with! and if those silver chords should be loosed, should we not expect that iniquity would abound while the love of many would wax cold? Our Father, the creator of all things, we have great cause and reason to thank and adore thee for thy great mercy and goodness towards us in the manifestation of thy Son, who was made unto us wisdom, righteousness, sanctification and redemption. Our heavenly Father, as the grass of the morning is decked and spangled with dew, so is our love when nourished by thy spirit, sparkling and shining towards thee. The grass in a moment can be mown, no more to be nourished by the dew: so, Father, is our pleasure now pending on thee. Our Father, for Christ sake let thy spirit within us extend and enable us through faith to obtain salvation in the end.

Wayne County, Ky., A. D. 1847.

THE SEVEN CHURCHES IN ASIA.

I will endeavor, first, to point out the angels or preachers of the seven churches and the churches, and secondly, how Christ stood in the midst of the churches, and how they will be removed out of their places. The seven churches in Asia, I believe, signify seven eras or in other words, dispensations, wherein the different lights of the great goodness and power of God have shone forth to manifest the plan of life and salvation through faith in a crucified, risen and ascended Saviour into that place within the heavenly tabernacle of which the earthly tabernacle called the holiest of all of the earthly temple, was only a figure; which tabernacle contained "the golden censer, and the ark of the covenant's, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod, that budded, and the tables of the covenant; and over it the cherubims of glory, shadowing the mercy seat—a representation of heaven itself, where Christ, after being made perfect through suffering, has ascended to intercede for fallen man. That the promise of this plan of life and salvation to the world might be made manifest to man, God chose Abraham as the angel or preacher, to bear the light of it, that man might know there was a heavenly Canaan promised beyond the grave, of which the earthly Canaan was only a figure; and that the spirit of the promise might abound, God gave Abraham a natural promise of a land flowing with milk and honey, as typical of the spiritual promise. What principle was the church first started upon? On the promise: therefore the promise was the first branch of the church, which I believe was the church of Ephesus; for Christ, speaking by his servant John, concerning the members of the church of Ephesus, how they had labored and had not fainted, charged them to remember from whence they were fallen and to repent and do their first works, or he would remove their candle-stick out of his place. Though the children of Israel labored in Egyptian bondage upwards of four hundred years and fainted not, yet it seems that the promise had become to them dim, and they had fallen from their first faith, but were commanded to repent and do their first works. I believe that was, to believe and take their march to the promised land, as Abraham did when he went out and sojourned in the land of promise with Isaac and Jacob, the heirs with him of the same promise. It was necessary that this natural promise should abound until the substance was manifested. Now for a distinction to be drawn between evil doers and those that walk uprightly according to the promise. I appeal to the angel of the church in Smyrna to bear the next light. There was a distinction drawn by laws being given that a knowledge of sin might abound and appear exceedingly sinful, that knowledge might be given between good and evil, that transgressors might be condemned and the guiltless justified and blessed. That this light might shine, Moses was first chosen as the angel or minister to bear that spirit of light and justice, to make the just distinction between the rewards of good and evil; and to make known offered grace through tender mercy, by a law being added on account

of sin, to make known unto sinners the atoning merits which transgression required to reinstate the transgressor to the promise of God. I will endeavor to point out the angel or preacher of the church in Pergamos. What was the next spirit of light to that given of God by Moses? for Moses taught the commandments and also the service of the Levitical law for the remission of sins, after which John came preaching the baptism of repentence for remission of sins, Mark i, 4. There seemed to be another change or light manifested to the world. The Levitieal law taught the neeessity of a sinner's offering saerifiee for sin, but the baptism God manifested by John, taught the need of a sinner's being washed on account of sin, eaeh of whieh lights was aeeeptable of God in their church or era, for remission of sins until the substance or the true light did appear. Now if the manifestation of those lights to the Israelites brought forth their fulness, when they should understand the substance thereof or be broken off without exeuse in unbelief, should we not say when we see the like figures performed among the Gentiles, that it shows forth their fulness, and also, that they should believe in the truth as it is in Christ Jesus or be broken off in unbelief, as the Israelites were? and if the natural branches should believe, that they might be grafted in again? I will now endeavor to point out a like figure performed among the Gentiles, as that of Israel. "By faith Abraham, when he was called to go into a place which he should after receive for an inheritanee, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise as in a strange eountry." Heb. xi, 8, 9. I will examine for the angel of the chureh in Thyatira. Does it not seem that Christopher Columbus was actuated by a like spirit when he went out and made his way to an unknown land? He went out as Abraham did, not knowing whither he went and sojourned in a strange country. Columbus in the midst of mutiny, and while every heart around him sunk under the most gloomy apprehensions, stood firm in faith and obtained the prize, by reaching the pleasant land of America, a land that flowed with milk and honey. Oh has it not been like Canaan, the promised land Abraham reeeived, and whieh became a land of gospel and liberty. The land that Abraham viewed was possessed at that time by the Iteish tribes, even so the land of Ameriea that Columbus viewed was possessed by the Indian tribes. But when the time came for the children of Israel, who were worshippers of the living God, to drive out the heathen Iteish tribes and to possess the land in liberty, that God might reeeive that which was due to him for his blessings, true worship, the spirit of liberty seemed to abound in the breast of those the promise was unto and they began to say to those they served, "let us go, that we may serve God." God knowing their hearts and the promise that he had given them, brought them out from kingly bondage with a high hand, under their leader Moses, to drive out the heathen tribes and possess the land of Canaan. Now I will endeavor to point out the angel of the church of the Laodeeeans. When the people of America had multiplied as the ehildren of Israel had, the spirit of liberty kindled in their breasts and they began to want them they served, to let them go to drive out the heathen tribes and to possess the land of America, that they might serve God aceording to his will. God knowing their hearts and hearing their cries, seemed to deliver them, under the protection of Washington, a leader similar to Moses—a man with a heart filled with liberty under the influence of

the spirit of God. They gained the victory, and as God commanded the children of Israel concerning the heathen tribes, "they should drive them out little by little." Deut. vii, 22; so the people of America have driven out the heathen tribes little by little, until they have possessed the land, a land of liberty, flowing with milk and honey, which has become full of gospel, which has spread even to all or most of the distant shores, as it did from Israel. Oh think of the blessings the American people have received. Surely they have been like the blessings of Canaan. Laws were established under the administaation of Moses while chief magistrate of Israel for their guide, even so were laws established under the administration of Washington while first chief magistrate of America. What more could we say than surely God was the director of all. This Moses acknowledged and so did Washington; for Moses in all his words and acts proved that he was only an instrument in the hand of God and Washington's words when he first entered the Senate chamber proved the same, for he proclaimed that it would be peculiarly improper to omit in the first official act, his fervent supplications to that Almighty Being who rules over the universe and who presides in the councils of nations. If they acknowledged this, surely we should do the same, for they knew best through what power they acted. Man can only be an instrument in the hand of God in performing good, not that man can perform good, for there is "none that doeth good, no not one" but all mere instruments in the hand of God who is able to make use of the weak to confound the mighty; for the weakest are kept by the same power as the strongest, for both are kept by the power of God through faith unto salvation.

Believing that John was the star or angel or minister of the third church, we shall here further examine his mission and see if we cannot find one filling a similar station in America under the gospel dispensation, to that which John filled in Israel under the law dispensation. Near the time when God was about to set up his gospel kingdom on earth and to manifest to Israel the truth, the fulfilment of the gospel, that they should drop their works which were figures and cleave to the substance through faith and receivethat day of rest which was promised to them, "John came preaching the baptism of repentance for the remission of sins," Luke iii, 3; for a like figure I will appeal to the angel or preacher of the church of Sardis, which I believe is the sixth church. Near the time, according to the calculation of wise men, that the kingdom of God should come, the time that Christ taught his disciples to pray for the coming of the same when his will might be done on earth as it is in heaven, when God shall destroy the face of the covering cast over all people and the veil that is spread over all nations, Isa. xxv, 7; when the children of God should possess the kingdom and receive that rest which is promised them, Alexander Campbell appears preaching the same, it seems, as John preached, the baptism of repentance for the remission of sins. What is to hinder us from believing he is sent of God to prepare people for the truth as it is in Christ, that that light may shine forth as it is in Christ the fountain, or true and living way, that the Gentiles may receive the fulness of the gospel as it is in Christ and cease from ordinances which make bars and divisions and subdivisions in the church, and rest from their labors in the service of God through faith in the merits of Christ. I now will endeavor to point out the angel or preacher of the seventh

church, which I believe is the church in Philadelphia. If he is the instrument in the hand of God to bear the true light as it is in Christ, we must believe he will bear the image of Christ. How? In persecution. Though he may be weak, though he may be feeble, he may come to his own and his own may receive him not, he may be rejected by all, the same as Christ was, he may suffer many things for Christ's sake, his own people may be offended at him as Christ's was at him, Mark vi. 3; many may say he is beside himself the same as they of old said of Christ, Mark iii, 21; the persecution of Christ may clearly abound in him. There is one thing I would have considered, as Christ said to them that built the tombs of the prophets, who said if they had been in the days of their fathers, they would not have been partakers with them in their blood, Mat. xxii, 29, 31. Christ called them witnesses unto themselves of being guilty of their blood. I will say to the persecutors of the truth as it is in Christ Jesus, are you not guilty of the blood of Christ in so doing? In pointing out according to my views those angels or preachers of the seven churches, I have shown the eras which I believe were styled churches. Having gone through the first clause of my subject in a brief manner, I now will endeavor to show how Christ stood in the midst of the seven churches, Rev. i, 13—ii, 1, and the removal of them from their places according to God's word, unto the church of Ephesus, which, I believe, is the church of promise, which is not to seeds as of many, but as of one, and to thy seed which is Christ, Gal. iii, 16. Not that all the families of the earth should be blessed in that natural land of Canaan, but in the spiritual seed, in the spiritual promise. The spiritual promise was that spiritual life which was to be received through that spiritual seed, which was Christ, for he was the first spiritual stem that ever sprung up, and all that die in Christ and pass over that substance of Jordan into that spiritual Canaan, will enjoy heaven itself "Christ the first fruit and they which be Christ's at his coming; as in Adam all die, even so in Christ shall all be made alive, but every man in his own order," 1 Cor. xv, 22, 23. Now to show what will make the order, I appeal to the church in Smyrna, which I believe is the light to explain the law. We shall first notice the ordinances of the law, and secondly, how Christ stood in the midst of that light, being the substance. I learn that all Abraham's natural seed which was in Isaac, were heirs to that natural land of Canaan by promise, even so all the families of the earth were spiritual heirs by promise of that spiritual life through the resurrection of Christ. But we find that all Abraham's natural seed did not inherit that land of promise; even so with all the families of the earth, though they be heirs by promise, numbers will not receive it. We will first show the cause why all Abraham's natural promised seed did not inherit that natural promise. God made a covenant with Abraham and his seed, Gen. xv, 18. A covenant is of a twofold nature. Not that God gave the promise to Abraham without conditions, though the conditions were added upwards of four hundred years after the promise was made; yet the time when they were to possess the land of promise was not yet due, for the iniquity of the Amorites was not yet full, Gen. xv, 15; neither had the children of promise served according to the covenant, four hundred years in Egyptian bondage, but when the time that they were to receive the promise came, the conditions were added, which was a natural law, which is styled a statute law, Deut. vi, 17, 18—xxii, xxiii, Exo. xx, 18—xxiv, which signified to a

peculiar people. The conditions were if they kept this law and also the covenant law which was the ten commandments, they were heirs of the promise, if they became breakers of the laws they were no more heirs of the promise but subjects of the evils pronounced against evil doers, Deut. xxviii, 15, 68. Except they become redeemed by the performance according to the requirements of the Levitical priesthood which was required on account of sin, that a transgressor though he had transgressed might become an heir according to the natural promise of Canaan. To show how Christ stood in the midst of the law or that branch of the light to the church, I will say from evidence that all of the human family have, the promise of another life through the resurrection of Christ, which will endure through eternity; and not only have we this evidence but God has given us promises of great blessings in that life, on the same conditions as the promise of the land of Canaan was given.

I believe from sacred writ that all the human family when they first come into the world are heirs by promise to the blessings of that life which will be received through the resurrection, which will be spiritual. Man has a natural body given him, and has the evidence that he will have a spiritual body, 1st Cor. xv, 44; therefore the apostle Paul spake of a law which will govern those spiritual bodies. Rom. vii, 14. If the law is spiritual which condemns, that surely must be spiritual that sets free from spiritual condemnation. There was a spiritual promise given of which the ark of the covenant was evidence, which was within the veil, which was a figure of the place where Christ entered, to make atonement for transgression of that law which was written on tables of stone and laid up in the ark of the covenant, Heb. ix, 4; and was styled a covenant as well as the ark, Deut. iv, 13, ix, 9, 11, 15. When this law is transgressed the transgressor is spiritually condemned. The condemnation will be against the transgressors, when they shall be given spiritual bodies through the resurrection of Christ, except they become redeemed through the plan of redemption which has been fulfilled in Christ. To bring this plan more plainly to view, we should examine the ordinances or figure of that work which was fulfilled in Christ for the remission of sin; or in other words, the figures which were a representation of the fulfilment of that law, required on the account of sin, that sinners might be set free from the thraldrom of sin, and again become heirs according to the promise of God. Now that this plan might be made manifest to man the Levitical law was added to give light of the great fulfilment it should meet in Christ spiritually, and the demands of this law, which was required to be filled were against the sinner; and if he has transgressed a spiritual law he is a spiritual sinner, and if a spiritual sinner, it requires a spiritual work to purchase his redemption, and how can a righteous man perform a spiritual work, much more a sinner? Even Aaron, after he was taken according to the commandment of God by Moses unto the door of the tabernacle where offerings should be made, and was hallowed by being washed and having the holy garments, made of gold, blue, purple, scarlet and fine twined linen, with cunning work, placed on him, could not make an offering sufficient to redeem sinners from under condemnation, or make the comers thereunto perfect, pertaining to the conscience. Why? Because it was a natural work, and there was a spiritual law violated and hence it required a spiritual satisfaction. Therefore the natural performance according to the Levitical law or

priesthood was only types, or figures, or ordinances, to lead the human mind to the truth or substance of that spiritual work which is the merits of Christ. Sinful man not being able to fulfil the law that required works for sin, Christ came in his stead to satisfy the demands of the law. The law required sinful man to be washed and to put on the robe of righteousness and to offer up the blood of an offering for sin. This denoted that Christ should be washed and put on the robe of righteousness and make upon the altar within the veil an acceptable offering for sin?

The law being spiritual we should notice how Christ fulfilled it spiritually. Sacrificial offerings for sin according to the Levitical priesthood, though acceptable of God until the seed should come, made no real atonement for sin, but when the great sacrifice came, those for whom they had been made, stood in the fullness thereof. Now for Christ to stand in the fulness of the great sacrifice for us, there was an offering made for him at eight days old, according to the Levitical law; so that, when the blood ushered from his own side, he stood in the fulness thereof—not for himself but for sinful man, that he might become man's righteousness or stand in his stead: even so he submitted himself to the ordinance of baptism that he might stand justified, or washed in the substance, when the water ushered forth from his side. Not that he needed this for himself but for us that he might stand washed in our stead: for he has been made perfect through suffering and has put on the robe of righteousness and entered within the veil, and thus fulfilled the law that we may be made perfect, by repentance towards God, and through faith in His Son. This agrees with the witness of God which has testified of his Son, John v, 9, 6: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And now it is the spirit that beareth witness, because the spirit is truth." If sinners receive through faith Christ their righteousness, and are sealed by the spirit, are they not born of the water and of the spirit? I am bound to say they are. If they have come by this water and blood and been sealed by the living spirit, they are sealed heirs of God and living witnesses of Christ, for the law being spiritual has met its full demands in Christ. If a natural compliance with the law is sufficient, then ordinances will do as that which is acceptable of God; but they were only acceptable of God until the substance should become manifested, which was the merits of Christ: "for by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. 1st Cor. xii, 13. Through one spiritual fulfilment of the law, we are all baptized into one baptism, through faith in Christ, who has met the demands of the law; and we are sealed by one spirit, heirs of God and joint heirs with Christ. As far as the blood of Christ was above the blood of beasts, even so was the water that ushered from Christ's side above that of natural water. Some contend that the blood of Christ which was shed, was only natural blood. If so, surely the natural blood of beasts which was required according to the Levitical priesthood would have made atonement for sin. Some say how could Divinity suffer? A child possessing the nature of its father can suffer and die without the father's feeling the least pain of death; even so the Son of God who possessed the spirit of the father, could suffer and die, and make that spiritual offering which it took to meet the demands of the law, without the father's feeling the least

agony of pain or death. Christ has sent forth that living sacrifice and that living water accompanied by that living spirit, that we may worship the father in spirit and in truth. What is truth? Christ, for the father seeketh such to worship him as worship him through Christ. God is a spirit and they that worship him must worship him in spirit and in truth. Is there any such righteousness about man, except through faith as spiritual worship, that he should wish to rob Christ of His glory through ordinances: if the merits of Christ have become the substance of all ordinances in the service of God required for sin, should we not give Him the praise due to Him by His fulfilment of them? Oh man, think how distressing would it be to see the spring bereaved of her living green, and the fall of her year's production: but we had better strip the spring of her verdure, and autumn of her fruit, than fail of giving Christ the praise due to Him through His merits. Therefore our spirits should offer up that spiritual work through faith in Christ, for the just shall live by faith. Heb. x, 38. Then being justified by faith we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. v, 1, 2. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv, 4, 5. It was the words of faith that the apostles preached, Rom. x, 8; and the apostle Paul endeavored to show that works were no more works, or grace was no more grace. Rom. x, 6. Therefore we should rest from works in the service of God and gladly receive that rest that is promised to the people of God, lest we should be broken off in unbelief and the natural branches be grafted in again; for the natural branches were broken off because they would not cease from their works in the service of God, and receive that rest through faith in Christ. If they were broken off on account of works "let us therefore fear, lest a promise being left us of entering into his rest, any of you shall seem to come short of it." Heb. iv, 1. What! are we Gentiles any better than they? No, for God's word says "the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." Heb. x, 38. For if God spared not the natural branches, take heed lest he also spare not thee. Rom. xi, 21. We should well consider this, and take warning before it be finally too late; for God has no respect of persons. Having endeavored to show how Christ stood in the promise and in the law, I will endeavor to show how he stood in the third church. Christ styled John a bright and shining light. Now to show that this light should make plain to the human family that Christ "should come by water as well as blood," 1st John v, 6, I have appealed to the church in Pergamos, which I believe was John's dispensation, or in other words, the era of John's baptism, and that John was the star or angel of that church. John was sent as a light to the world to manifest that Christ was to come by water, just as the sacrifices according to the Levitical priesthood witnessed that he should come by blood. John *baptized* for the remission of sins just as the Israelites *sacrificed* for the same, to lead to faith in Christ, and both were equally acceptable of God until the true light did appear. Offerings according to the Levitical law, were to show that a sacrifice was required for the remission of sins, even so was the ordinance of baptism instituted to show that there needed a washing also for remission of sins, that they might be worthy to wear the robe of

righteousness which is prepared through Christ for all them that love him. These being different lights only showed forth the different works it took to open the way of life and salvation through the fulfilment of them in Christ. I will say the book that was sealed with seven seals, Rev. v, 1, required seven works to remove them, that it might be opened, which I believe was a representation of the plan of life and salvation thus sealed up in Christ. These different works may be briefly stated to be, a life of obedience, death, blood, water, resurrection, putting on the robe of righteousness and ascension to that place within the veil; and by doing this he opened the way of life and salvation to all them that believe: not to them that only believe in part, as those did that turned back at Christ's words which they said were hard sayings; but to those who believe to the saving of the soul, by taking on them the whole armor of God and marching boldly to a rich throne of grace as it is in Christ Jesus—that fountain which was open in the house of King David for sin and uncleanliness and which will not fade away, but is a living fountain springing up to everlasting life.

Believing the next three churches are only figures pointing back to those filled in Israel, I will endeavor to bring up some few comparisons showing how Christ stands in them, as he did in those before mentioned. As Christ came forth from the lineage of that people who possessed the land of promise, which I regard to have been the *first* church, even so there should one, possessing the spirit of Christ, come forth out of Thyatira, the *fourth* church, which is merely emblematical of the first, and which I believe to be the land of America; for Christ said to one in the fourth church: "he that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my father. Rev. ii, 26, 27. Here we can understand concerning the power this one shall have that overcomes in the fourth church. It will be the power of Christ. If so we must believe the spirit of Christ will dwell in him, that the power of Christ may be manifested through him. What for? To show forth that deliverance that is promised to Israel in him; and this agrees with Paul to the Romans, xi, 30, 31, who in speaking of the Gentiles says: "For as in times past ye have not believed God, yet have now obtained mercy through their unbelief," (which is Christ;) and of the Israelites: "Even so have these also believed, that through your mercy they also may obtain mercy"—which I believe to mean that "through your *deliverer* they also may obtain *deliverance;* or in other words, that as a Great Light sprung up in Israel by which the Gentiles were enlightened, even so shall the power of this light spring up among the Gentiles to enlighten Israel; and if the Gentiles reject it, as Israel did the great light, that they may be broken off in unbelief as the natural branches were, and the natural branches grafted in again if they abide not in unbelief: "For God is able to graft them in again." For if the Gentiles were cut out of the olive tree, which is wild by nature, and we are grafted contrary to nature into a good olive tree; how much more shall these which be the natural branches, be grafted into their own olive tree? For I would not brethren that you should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written: "There shall come out of

Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them when I shall take away their sins." Rom. xi, 23, 27. What were their sins for which they were broken off? Unbelief. Where is Sion, out of which this deliverer should come? The church. Where is the church? In the wilderness; where she was to take her flight "for a time, and times, and half a time." Rev. xii, 14. If we have not the spirit of Christ, we are none of his. If this spirit took its flight from the church at home to the wilderness on account of unbelief in the natural branches, if unbelief should arise in the wild branches, should we not expect it would take its flight from the wild branches? Where to rest? To its native home again. The Gentiles may say the tame branches were broken off that they might be grafted in. "Well; because of unbelief they were broken off, and thou standest by faith. "Be not high-minded but fear. For if God spared not the natural branches, take heed lest he also spare not thee." Rom. xi, 29, 20. If the apostle Paul gave this charge to the church, then should not the church of God yet consider it, seeing that day must be much nearer at hand which Christ and Paul spoke of as the fulness of the Gentiles, than it was when they spoke? Luke xxi, 24. Rom. xi, 25.

I come now to speak of the fifth church, which I believe is the church of the Laodiceans. God is liberty and in Christ is freedom. If we are made free in Christ, we are free indeed, and partakers of those heavenly blessings in Christ Jesus. Now, for the image of this liberty and these blessings as in Christ to be represented in Israel, they were set free from bondage to worship God, to enjoy those heavenly blessings of Canaan in freedom. As Moses, under God, brought the Israelites to the enjoyment of those blessings which were figurative of the freedom in Christ, so has Washington, under the same Providence, brought the American people to the enjoyment of those blessings which are typical of the Freedom of Israel. Surely no American in the enjoyment of civil and religious liberty, can fail to see the striking analogy. And should not our hearts leap for joy, especially when we see we are no better by nature than those in bondage? Now what is the cause that the fate of some is so much worse than others? What is the cause that many are in bondage under sin? Unbelief is the binding cord; even so with nations. Their bondage must be on account of unbelief; for it seems that the natural freedom of nations is according to their enlightenment in the gospel of Christ. It surely is the heart's desire of every one that has been set free in Christ from the bondage of sin, that all who are the servants of sin, should be set free, but can we burst the bands of unbelief of others and set them free from the thraldom of sin? No, we may deceive them by endeavoring to set them free by our own power; even so with nations. We should consider that God rules in all kingdoms, 2 Cor. xx, 6, 15, 25; Psalms xliv, 1, 4; Prov. viii, 15, 16; Jer. xviii, 7, 10. This is only a small portion of the evidence of this fact. We may be instruments in the hands of God in holding out the way to freedom, that is, faith in Christ. Can it be that there is any believer in Christ who is the servant of sin? To abide in unbelief is serving sin. We are commanded to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. What is grace? It is unmerited favor, that work which was fulfilled in Christ for us, which we were not able to do for ourselves. Now we are commanded to grow in knowledge of this work. When

Christ was on earth, some believed on him, and he told some if they continued in his word, they should know the truth, and if the truth should make them free, they should be free indeed. They must have believed or he would not have told them to continue in the way they were in; for what is his word that they were commanded to continue in but that of faith, that they might grow in grace, that is in the knowledge of that work which should be fulfilled in him that they might continue from faith unto faith: the same as to say, if one believed that Christ came by water and knew not that he came by blood also, that he is commanded to continue to grow in the knowledge of that work unto the measure and stature of the fulness of Christ. The only growth that ever has taken place in the church, has been from ordinances to faith in the fulfilment of them in Christ. I believe nations are living in bondage according to their unbelief and blindness as to the great fulness in Christ: and if the world could view through the eye of faith the merits of Christ, it would receive the day of rest promised to the people of God. I believe there are numbers who hold that Christ came by blood, but they lack the growth in grace, to believe that he came by water also.

Let us now examine the similarity between the sixth church (which I believe was the church in Sardis) and the third church of which we have already speken.

If it pleased God to prepare the minds of the Israelites to receive Christ, we must believe it pleased him to prepare the minds of the Gentiles to receive the truth as it is in Christ, that the veil that is spread over all nations, may be taken away (Isa. xxv. 7) through faith. An ordinance is a figure of a substance. That which is natural cannot be more than a figure of that which is spiritual. A belief, from ordinances, is a historical belief, but the substance is received through faith. John came to prepare a people for the Lord, by setting forth a historical work to enlighten the minds of his hearers, that they might receive the substance through faith. If a belief from ordinances is a preparatory work, such as John's baptism, surely that of A. Campbell's is the same. If John's preparatory work led the minds of his hearers to believe in the substance, it was a valid work: even so the preparatory work of Campbell, if it lead the minds of his hearers to view with the eye of faith the substance, it will be a valid work. But if John's disciples believed not in the substance, which was Christ, their baptism did not avail them any thing; even so if Campbell's disciples believe not in the substance of this ordinance, their baptism will avail them nothing. John's baptism seemed to lead the minds of his hearers to believe in the truth—the great antitype—as is shown by his words at the close of his remarks to the third church, where he said, by his angel, to his servant John: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it, Rev. ii. 17. Surely this was the new birth manifested on the day of pentecost, when the "spirit came as a rushing mighty wind; the wind bloweth where it listeth and we hear the sound thereof, but cannot tell whence it cometh nor whither it goeth," and so is every one that is born of the spirit. It is like a new name written on the heart with the finger of God, which no man knoweth save he that receiveth it; which none can receive through a historical belief, but must come through faith alone. Paul's letter to the Col. i, 20, 27, says:

"whereof I am made a minister according to the dispensation of God, which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. If John's disciples received not the substance through his baptism, which only give a historical belief, to lead the minds of men to faith in the substance, then the baptism of Campbell could only give a historical belief, to lead the minds of men to faith in the substance, which is that spiritual work fulfilled in Christ, yet hid from thousands, but revealed through faith to some who are living witnesses of those things. Christ is the living way. If we have not known him through faith, we are none of his: but if his spirit beareth witness with our spirits that we are born of God, then we are living witnesses; for there are three that beareth witnesses, in earth, the spirit, the water, and the blood; and these three agree in one. If we are made alive through faith to this living water, and this living sacrifice, and are sealed by that living spirit, we are living witnesses to these three that bear witness on earth; and if we are living witnesses we should not hold forth dead works, such as ordinances; but we should live through faith and hope, which bear the fruits of love alone, which is charity, and cleave to the substance and not to the shadow, lest some might take the shadow for the substance. Christ speaking to the angel of this church in Sardis, (which I believe to be the spirit of the reformed church), says: "I know thy works, that thou hast a name, that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God: remember, therefore, how thou hast received and heard and hold fast and repent. If therefore, thou shalt not watch I will come on thee as a thief and thou shalt not know what honr I will come upon thee. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my father, and before his angels. Rev. iii, 1, 5. I believe he that overcometh, will be washed in that spiritual water through faith and will be clothed in white, and will wear that robe which Christ has prepared for all them that love him, not with a natural, but spiritual love, which is unspeakable and full of glory. I would ask those, who have received from the teachings of Campbell, a historical faith like that Israel received from "meats and drinks, and divers washings imposed on them until the time of the reformation." (Heb. ix, 10,) if they do not hunger after the substance which is the true and living way?—that way which was opened within the veil—the fulfillment by Christ, which has become an anchor to the soul both sure and steadfast?

I will now endeavor to show how Christ will stand in the seventh church, which I take to be the church in Philadelphia, and to signify the era of the Millenium which I shall aim to show, will be set up on earth in the same manner as the gospel was ushered in upon the world. "There remaineth, therefore, a rest to the people of God. Heb. iv. 9. Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in, because of unbelief (5, 6)," which refers to the Israelites. If the Gentiles have not received it, it

must be on the same account, unbelief. If the Israelites were broken off on account of believing they could fulfil that which was required to lead them to faith in Christ, well might Paul charge the Gentiles to fear lest they should be broken off in unbelief. This brings to mind the "book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned," Isa. xxix, 11, 12. It seems that the Israelites although learned in the promise and law could not read that rest in Christ, because it was sealed; and the Gentiles could not read it because they were not learned in the law and promise. Oh the mystery of Godliness! It was God in Christ Jesus reconciling the world unto himself, if believers could view with an eye of faith, the fulness of Christ, for it pleased the Father that in him should all fulness dwell. This would cast all ordinances that were required in the service of God, on account of sin, to the shades; and believers would live through faith alone, seeing that they were kept by the power of God through faith unto salvation, and that there is no strength within themselves, as all believers once viewed before they were made alive by grace, and they should still continue to view that living way. How have the different lights been held forth to the world? Through God's instruments. By faith Abraham believed God concerning the promise therefore he bore witness to others of the same, and thus faith was revealed from faith unto faith: even so, concerning the law, by Moses; and baptism, by John; and the Gospel, by the apostles. If these things have been revealed from faith unto faith, through the servants of God under the dispensations of the Father and Son, should not we believe God able to give growth in grace through the operation of the spirit under the dispensation of the Holy Ghost, that faith may be revealed from faith unto faith and believers might grow in grace and in the knowledge of Christ unto a perfect man, (that is through faith, not in the flesh) and all come to see eye to eye and speak the same thing the truth as it is in Christ, that the earth may become filled with the knowledge of the Lord as the waters cover the deep, and we may be taught of the Lord from the least to the greatest, and rest from our labors through faith in Christ. Abraham was not that light of promise, but was only an instrument in the hand of God to bear it. He believed God and it was counted unto him for righteousness; and this spirit of promise which he received, by believing, distinguished him. That spirit was a witness to him of things hoped for, the evidence of things not seen, which is faith, and Abraham witnessed those things to others that believed, and in that way faith was revealed from faith unto faith. Did this spirit of promise cease with him? From evidence, we can say it did not, for Abraham only lived about seventy-eight years after the promise was given, and we learn that the children of Israel did not receive the promise in full until upwards of four hundred years after; but in that time we can understand that the same spirit of promise abounded in many. See the offspring of Abraham, Isaac and Jacob, carrying the bodies of their dead fathers and mothers to their burial in the land of Canaan which was the natural land of promise. Gen. xlix, 30, 33. Joseph also spake at his death of the deliverance of the children of Israel from Egypt to the promised land. Gen. l, 24, 25. I am bound to believe it was the same spirit of promise that caused the children of Israel to leave Egypt and take their march

through the wilderness to the land of promise, that caused Abraham to leave his kindred and go to the land of Canaan; and this was necessary that the spirit of promise should not be removed until it brought to light the true promise: even so the spirit or light of the law, that was manifested to Moses. Though God said Moses was faithful in all his house, Num. xii, 7, yet God suffered him not to enter into the promised land. Moses went up unto the mountain of Nebo, to the top of Pisgah, and the Lord showed him the promised land, yet suffered him not to enter therein; but the law that God manifested through Moses went over with those of the promise who crossed over Jordan and possessed the land. It was necessary that the natural law should abound until it brought to light the great spiritual law; even so with the light of baptism that God manifested through John. John was not that light, but came to bear witness to that light, John i, 8. Did this cease with John? We can say, from evidence it did not; for John was beheaded before the resurrection of Christ, and the eleven Apostles were commissioned to bear the same light that John came to bear witness of, after it was fulfilled in Christ.

The lights of which I have been speaking, shone until the true light came. When the substance of these lights came, what effect did it have? First, the natural promise was removed out of its place, because it had become a veil over the eyes of the Israelites, which prevented them from viewing the land of Canaan, that was promised them beyond the grave through the resurrection, therefore it was necessary that the figure should be hid, that they might cleave to the substance through faith: even so by the Levitical law. When the substance of the law came, the natural law had become to be such a veil over their eyes, they rejected the substance; therefore God rejected them, and bound up the testimony and sealed the law amongst them, Isa. viii, 16. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made. Wherefore the law was our Schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a Schoolmaster. For ye are all the children of God by faith in Christ Jesus, Gal. iii, 19, 26. But before faith came they were kept under the law, shut up unto the faith which should afterwards be revealed, for Christ is the end of the law, for righteousness to every one that believeth, Rom. x, 4; even so with baptism, for many submitted themselves to John's baptism, Matt. iii, 5, 6; Mark i, 5,—xi, 32; but few it seems believed on Christ, the great substance of those lights. Therefore God rejected them, and sent forth the true light into all the world, and removed those different lights, or churches, out of their places, by bringing on them to whom the lights were given a great tribulation such as was not, since the beginning of the world to that time, Mat. xxiv, 21. Christ said that they should fall by the edge of the sword and should be led away captive into all nations: and Jerusalem should be trodden down of the Gentiles, until the time of the Gentiles be fulfilled, Luke xxi, 24, which is plain to the world, that these words have come to pass.

I now will endeavor to point out how I believe those churches, which I have aimed to show were figures of those three I have been speaking of, will be removed out of their places by a manifestation of the truth according to God's word. God's kingdom must come, when his will shall be done on earth as it is in heaven, Luke xi, 2; which it is plain

that the time for which Christ taught his disciples to pray has not yet come; neither can I believe that Nebuchadnezzar's dream in full has yet come to pass, as the prophet Daniel interpreted it, but which I am bound to believe, will be fulfilled. "That a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth," Dan. ii, 34, 35. I cannot believe that the knowledge of the Lord has covered the earth as the waters cover the deep, yet. The verses quoted bring to my recollection the third chapter of Joel: "For behold in those days and in that time when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." I will refer to the 9th verse to prove that this was spoken to the Gentiles: "Proclaim ye this among the Gentiles; Prepare for war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." Now, according to the word of God, this chapter must be fulfilled before the first five verses of the second chapter of Isaiah, where it is said nation shall not lift up sword against nation, neither shall they learn war any more. It is necessary that the scriptures should be fulfilled, and should we not notice the signs that denote their fulfilment? Christ said to the Pharisees: "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" Mat. xvi, 2, 3. I think the Gentiles should well consider this passage, for it seems that they cannot discern at this time the signs of the times, though evidences be multiplied to them without number. We should seek after knowledge of the Lord as we seek after hidden treasure. See the evils that God brought on the Israelites for not continuing in the truth, and the plagues that he told them he would bring on them if they forsook him, Deut. xxviii. We are not only to observe part of the commandments of God: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God, (58 v.) "If one keep the whole law, and yet offend in one point, he is guilty of all," James ii, 10. Let us examine for the first great commandment, love. "If a man say I love God, and hateth his brother, he is a liar," John iv, 20; therefore he is guilty in two points. We must believe it takes all the true believers in Christ to constitute his true church. Where is the love in that church? In its place we find railing, and one sect reviling another. Where there is no love, there should be fear, especially when we reflect on the evils that were threatened against Israel if they forsook God: "Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them," Deut. xxviii, 39. How long has the worm been in our grapes? Only view the fruits and abundance of the earth failing, and the dark shades of destruction shadowing over our land. It seems like a house

divided against itself, which Christ said could not stand. These, besides the analogy between the law and gospel eras are pregnant signs, which demonstrate that the fulness of the Gentiles is near at hand.

Parents are you teaching your children to remember their Creator in the days of their youth, or are you lulling them to destruction by building them up in pride? Sectarian tuition is like Saul, and pride like David. The one has slain its thousands while the others has slain it tens of thousands! I mean sectarian tuition, the culture of the moral faculty in infants, long before the faculties of their intellect are developed to the power of discrimination in the investigation of truth, by their tutors impressing on their memory catechisms without their having a comprehension of principles deduced from a code of truths. By such tuition the worship of God is changed to the traditions of men, and the house of God has become the house of pride! In what power do people now seem to trust? In their own wealth and strength. This brings to my view the main root of the corn that is destroyed by the worm, and the moths in the honey. Is it not right that God should have true worship, if we have strayed from him? Who gave us this land of promise, delivered us from kingly bondage, drove out the heathen tribes from before us and prepared our minds with the gospel? Should we not fear that all these privileges will be taken from us? and why? For not acknowledging God, manifested by his Spirit through Christ Jesus, to be all in all. Though it is necessary that all inferior governments should be removed, that God's kingdom may come, when his will shall be done on earth as it is in heaven, that we may be all taught of the Lord from the least to the greatest; "when judgment shall return unto righteousness," Psa. xciv, 15; when God shall arise to judgment to save all the meek of the earth, to bring them to one fold and one shepherd; to receive that new covenant where God said he would be unto them a God and they should be unto him a people; when the Lord shall turn to the people a pure language that they may all call upon the name of the Lord to serve him with one consent, Zep. iii, 9; when the kingdom shall be the Lord's, and he shall be the governor among the nations, Psa. xxii, 28; when the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, Dan. vii, 27. How will this kingdom be established? How was the gospel established? Through martyrdom; and from the sixth chapter of Revelation I am bound to believe that the kingdom of God on earth will be established in the same way: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that they should be killed as they were, should be fulfilled." I cannot believe this passage has yet been fulfilled, but I believe it will be at the setting up of God's kingdom; and that the martyred will be resurrected and ascend to heaven where they will reign with Christ a thousand years before the general resurrection, while those on earth will be enjoying that rest promised to the people of God. John says, "I saw the souls of them that were beheaded for the witness of Jesus and for the word of God;"

(which I am now trying to hold forth) "and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection, Rev. xx, 4, 5. I have endeavored to show that these angels or preachers of the churches were not the light but only instruments in the hand of God to bear witness of the spirit which is light. I have also endeavored to show that those instruments only continued for a short time, but that the spirit of faith was revealed, from faith unto faith, in the same manner as the gospel has been handed down. This Branch to which I have referred, and which shall grow out of the stem of Jesse, "which the spirit of the Lord shall rest upon, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth:"—this branch, I say, may be likened to a vine with many branches, which are all of the same vine. The spirit of judgment may be the spirit of judgment to many branches that sit in judgment but all of the self-same spirit, the same as the spirit of promise that caused Abraham to go out and view a land which he should after receive for an inheritance, caused Joseph when dying to make mention of the departing of the children of Israel, and to give commandment concerning his bones; for by faith Abraham sojourned in the land of promise, and by faith Joseph spake of those things pertaining to the same promise. I will use this comparison to explain more fully the subject: A large building may be set on fire by a small lighted shaving; whilst the shaving may be consumed to ashes the building may be only kindling, but the blaze mounting higher and higher until the whole building be in a flame; even so with God's kingdom, when his will shall be done on earth as it is in heaven. It may be kindled by a small branch and may not propagate fully until the kindling branch may be returned to mouldering dust; yet God may give the flame increase (as he did to the promise to Abraham) until it shall mount higher and higher, until the earth becomes filled with the knowledge of the Lord as the waters cover the sea; when all shall be taught of the Lord from the least to the greatest and shall come to see eye to eye, and speak the same thing and speak the truth as it is in Christ Jesus, and receive that rest that is promised to the people of God in that fold where one Spirit will rule, to give praise in that true and living way which has been opened up in the house of King David for sin and uncleanness.

I have endeavored to show it will be a happy and perfect state of the church, when believers will all come to one fold, and be ruled by one spirit (by that spirit which is the seventh, of these attributes of God,) and shall rest from all ordinances, which were required on account of sin, in the service of God, through faith in the fulfilment of them in Christ. I hereby witness to both small and great that this spirit of rest I have been speaking of, is now in the world: and has been ever since about the time it was proven to the world, it should come: and this is its office in the world, to bring the sons and daughters of men to view with an eye of faith the fulness of Christ, and to teach them that they are kept by the power of God, through faith unto salvation.

It has been proven by calculation from the fulfilment of time and prophecies that, the time was at hand when a change of era should take place; and that the taking place of that era would be the commencement of the Millennium, when the the kingdom of Christ should come. Through Miller, who, I believe was a servant of God, proved by calculation that the time was at hand when Christ's kingdom should come, he blinded the minds of many of his hearers concerning what way it would take place by saying he believed that the taking place of those things would be the end of time. Therefore, I witness that his calculation was right and his belief wrong. Christ came into the world according to the predictions of the prophets; yet he came in a way different to their expectation and also different to the expectation of those that were looking for his appearance: therefore he was in the world and the world knew him not. Likewise, by that spirit of rest which will establish Christ's kingdom on earth, through rest in Christ. Though Miller's belief was wrong, yet it may serve as a warning to the Gentiles to leave them without excuse, if there should come a great desolation on them as it did on Israel at their fulness, which the prophets have said should come.

As light is to the eye to behold objects and evidence to the understanding to believe, or disbelieve, even so is design, to action. There seems to be two grand designs in the world: that which is of the spirit, and that of nature. The great design of the spirit has germinated in the world and put forth to that work pertaining to that which is spiritual: whilst the grand design of nature has germinated and put forth to that which is natural. And as tares are sown amongst the good seed of the field, even so are evil designs sown amongst them which are good. And as the production of the evil seed seems to overcome that of the good seed of the field, without the cultivator cuts them down; just so by the branches of natural design: if they are not pruned off (by the pruner) they seem to incumber those branches of the design of the spirit. For that of nature seems to gender to bondage, misery and death; whilst that of the spirit seems to put forth to

life, liberty and joy. See the design that prompted Adam to partake of the forbidden fruit. He had a natural design to become wise, while it led him to bondage, labor and death. Also the children of Israel when fed with quails and manna—they were moved by a natural design, to make them a golden god; which caused three thousand of them to fall victims to death in one day, while others who were prompted to act from spiritual designs, met with great deliverance. See Daniel that was delivered from the Lion's den; the three Hebrew children from the fiery furnace; Elijah, when fed by the fowls of the air; the children of Israel, delivered from Egyptian bondage and fed upon quails and manna. As all putting forth of nature seems to be from seed to perfection, we are bound to believe in like manner by the church. If the church is destined to perfection in this world, we must believe there will be a great pruning off of natural designs from the vine. If God should arise to prune his vine and field to a perfect state, we must believe, of the professed church would fall thousands, while of the world would fall multiplied tens of thousands. How can a house on fire contain its blaze? I am bound to speak, if it is against myself: how many are there now in the present age, that would come boldly out on the Lord's side and put their whole trust in the Lord, as the three Hebrew children did when they regarded not the fiery flames, through faith, though the furnace was made one seven times hotter than it was wont to be made? and as Daniel, before he would forsake the Lord, disregarded the commandment of King Darius and accepted a dwelling in the lion's den?

O, if the time is now at hand when the world shall be tried by fire, as the prophets have said; if it should only be fiery trials like as came on Israel at their fulness, how many would be able to stand, much more if they should be tried like the three Hebrew children, by the fiery flames? "For behold the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the sun of righteousness arise with healing in his wings." Mala. iv, 1, 2. The same where John "saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb." Rev. xv, 2: also Psalms l. Therefore I exhort both small and great to fall on that sure foundation, a full trust in God through the righteousness of his Son Christ Jesus. That which is natural was only given that we might obtain that which is spiritual; therefore it is necessary that which is of the spirit should overcome that which is of nature that there may be showers of blessings poured out on the earth—those blessings that are promised to the church in her pure state in this world, when God "shall turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent." Zeph. iii. 9: when Satan shall be bound a thousand years. Rev. xx, 2: when nations shall not learn war any more. Isa. ii. 4: when the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatlings

together. Isa. xi, 6: when the kingdom shall be given to the saints of the Most High. Dan. vii, 27: when the tree of the field shall yield her fruit and the earth her increase. Ezek. xxxiv, 27: when the Lord for brass will bring gold, and for iron silver, and make our exactors righteousness. Isa. ix, 17.

ON INSPIRATION.

As darkness, in the beginning, " was upon the face of the deep; and the spirit of God moved upon the face of the waters: and God said, let there be light and there was light," Gen. i, 2, 3; even so by the world Darkness in the beginning, was upon the face of the deep depravity of their hearts: and the spirit of God moved upon the face of the waters; that is, the great depth of their hearts. And God said let there be light and there was light. But, the manner in which the Divine inspiration has been given to the sacred writings is a question of more than mere curiosity. Every work of God is done in an orderly, rational manner, so as to concur and harmonize together as one grand chain. And if what I have written does not concur with the Promise, Law and Prophets, it will not stand. But we must take heed not to confine God's works to one particular form, and say it must be thus and so, or not at all, as the Israelites did at the coming of Christ. God is sovereign of his own ways and so does his wonderous works that they may appear in everlasting remembrance a fountain of light. As God has spoken at sundry times to our fathers and predecessors in divers manners, ever adapting the manner to time and place and circumstance, even so has he bestowed his gifts to his servants; not according to man's views, but according to his own purpose, in a way to display the knowledge, wisdom, power and goodness of his own sovereignty.

As the apostles did not seem to speak as though they spake from an inspiration of suggestion, as the prophets did; but, as from an antecedent idea or knowledge of the things written in the holy Scriptures; even so when one understands God's word and his manner of dealing with men, and sees the events to which the present age is giving birth, and investigates them together—what is to hinder him from understanding the signs of the times; much more, when he has a living witness within himself, that he is enjoying that rest through faith in the merits of Christ that was promised to the people of God? I do not contend for such an inspiration as implies that even words are dictated or phrases suggested, but I profess to speak from a living witness and a clear understanding of the Law and Gospel dispensations, as hierographers did who were left to the use of their own words. Or otherwise, I would exclude myself; but when I call to mind the contradiction that the Apostles had to bear, that were unlearned, I can view as a living witness how they were strengthened through faith. It appears that the Lord gave the prophets to understand from a suggestion, by a movement on the organs of hearing and seeing, to speak the word under the dispensation of the Father: so it appears that the Lord gives his servants to understand the word by an operation of his Spirit on the hearts with an antecedent testimony under the dispensation of the Spirit. And it seems to me that a spiritual man, discerning in that way, has a more bright and sensible idea of those things than if he did perceive them by the ear; or even view them by the natural eye. Those things are much plainer to men that have experienced grace than they can be made to a natural minded man.

Now, though this impression may be sufficient to convince the spiritual minded man (who has given himself to the Lord for wisdom,) that his instruction did come from the Lord, yet it may be intended also, for the use of others: therefore, the one that has received it should be enabled, by some convincing proof, to evidence to those who were concerned, to enable them to embrace it, or leave them without excuse.

When we appeal to the sacred writ, we find men are made free agents, by a free choice being set before them. The children of Israel, of which was composed the first church, had the promise, law and prophets to lead them to faith in Christ. And it appears that they left the way-marked road to follow after the commandments and traditions of men. Now when Christ came according to God's predictions which had been set before them, were they not left without excuse when they were broken off for refusing that rest that God had prepared for them? I will say to the present church, and also to the world, take heed lest you be left in the same condition as Israel was just mentioned. Let me call to your minds how you have strayed from the word of God and followed after unbelief and traditions and the commandments of men, like Israel. Is not God through his word able to cause men to preach his Gospel in its true light? Well, where is the man that is preaching, but what is preaching from a borrowed light? from men's writings and not from a knowledge of the word of God within themselves? I think we may safely say this is the rule while few are the exceptions.

Let us examine next where is the church? We must believe it takes all the believers in Christ to constitute the church; and we are bound to believe there are several hundred different sects in the world at this time; and there cannot be even two without error; therefore it seems that there are several hundred faults in the church: and if this be the standing of the church what could be said about the world? I will include both and say, if you have strayed from the light of the Gospel, as Israel did, if God should offer you that rest that is promised to the people of God according as it is in Christ Jesus, and you were to refuse it, would you not be left without excuse if you should be broken off as Israel was? Now when a nation of people leave this way-marked road, like Israel did, and goes astray in hunting for wild marks, what kind of evidence would God have to produce, to convince them concerning his designs? Let us examine to see if turning water into wine would do. O no! Would healing the sick, unstopping the deaf ears, and opening the eyes of the blind do? O no! Would casting out devils and the performing many other miracles, such as feeding five thousand with five loaves and two small fishes do? O no!

Then the inquiry may be made, *what will do?* It seems no evidence that can be produced to the *natural senses* of men; therefore the impression should be made on the heart. Wherefore God has said, son give me thy heart. He does not say *give it to ordinances* and sectarian creeds. For I am bound to believe it will take the same convincing power to cause men to believe at the present time as it did in the days of old; and it seems that no outward mark or notes, of which they, by their natural senses were enabled to judge, would do. All the miracles wrought of God, for the confirmation of Christ, to be the Messiah, though they were brilliant and powerful to the natural sensitive powers of men, yet seem to be set at nought. Though that age had given birth to the fulfilment of the promise, law and prophecies, yet it seemed to

avail nothing with those it was performed amongst: for the receiving of Christ was a spiritual work; therefore it was a mystery to them, for it was spiritually discerned by repentance towards God and through faith in Christ. Even so by this rest; I have endeavored to show it is a spiritual work, therefore it is spiritually discerned and has to be received through faith. This may seem as strange to the Gentiles as receiving of Christ was to Israel.

I might write volumes on those truths just hinted at, and then not be able to paint them in the colors they should appear in. O no! for they call for the deepest displays; yes, for more than the eloquence of a Cicero. Oh that way-marked road that was marked out by the Promise, Law and Prophets, and opened by the merits of a crucified, risen and ascended Saviour! That most glorious plan which is reconciling to God and safe to man! If it was not for that way I would be forever lost in gloom and darkness, sorrow and pain. I want no other but that true and living way. Some say they cannot understand me concerning rest from ordinances in the service of God through faith in the fulfilment of them in Christ. I know I am stammering in expression, but if they understood the word of God as well as they do sectarian creeds, or some noted sermons that are in print, I think they could understand me, as stammering as I am.

Though the church and the world seem to think I am running deranged after one thing, that is faith; I will retort the same belief concerning them, with these exceptions: The church after sectarianism and the world after vanity. If I am kept by the power of God through faith unto salvation, I am only an instrument in the hand of God, as the pen is in mine to perform this writing, and if I have written this work in the service of God the matter will stand. If I have not performed this work in the service of God the matter will pass away as a vapor and be forgotten as a dream.

NOTE. The author not only gives the right to, but requests any person who may feel so inclined, to republish this pamphlet, whenever and wherever it is desired to do so.

Believing the doctrine this man held forth to the world to be true, and the belief of himself and many others concerning the doctrine to be erroneous, I will therefore give my views briefly on the subject, endeavoring to explain the true position of the doctrine, showing the error of Mr. Miller's own belief and that of others on the subject. Mr. Miller held forth the prophecy of Daniel and that of revelation, where they spake of the rise and fall of the kingdoms down, until a change of era should take place, and proved by analogy, in comparing the history of the rise and fall of the kingdoms to the prophecies, that the time was at hand when a change of era should take place. Then he expressed his opinion on the event and endeavored to prove that that change of era would be the end of time. Here, in explanation, I will call to mind a former instance: Christ came into the world at the predicted time of the prophets, and was in the world near thirty years before he was fully manifested to the world. In like manner so in this event, that was proved by Mr. Miller to be at hand. From evidence beyond that of nature, I have been trying to bear witness to the church and also to the world ever since about the time Mr. Miller proved by analogy a change of era should take place, concerning that spirit which will establish Christ's kingdom here on earth, which was manifested to man about that time, and is now in the world, the same as Christ was, before he was fully manifested to the world; that is, a spirit of rest (through faith in the fulfilment of them in Christ), from all those ordinances which had been required on the account of sin, and which spirit of rest is revealed from faith unto faith, the same as he spirit of the promise given to Abraham. Man has, it seems, ever blinded himself concerning these great events by supposition, pride and desire. The Israelitish church, it seems, expected and desired Christ to come as a great earthly monarch, to rule and deliver Israel physically, that they might overcome the world by their greatness. The Gentile church seems so divided that there comes in many expectations and desires; some, it appears, have been trying to revolutionize the world by sectarianism, others by the spread of the gospel mingled with sectrrianism. Now, some of our ablest divines are expecting Christ suddenly to make his appearance, to rule as a mighty king here on earth, to establish sectarianism throughout the world, and set up his kingdom here on earth. It seems that the expectations, pride and desire of the gentile church, are now as great as they were in among Israelites at their fulness, and that they have greater cause to fear, of being broken off in unbelief, than Israel had at the eve of their destruction. One grand cause which prevented the world from receiving Christ at his coming, was that they thought, verily, that the event wou d come in a miraculous manner. But we find Christ came in such a meek and lowly manner, so different from the expectation of those that were expecting his appearance, that the pride of the world did not admit them to receive him, even so by this rest which has so long been promised to the people of God, which is received through faith in the fullness of Christ Jesus our Lord.

June, 1861

PRAYER OF R. L. PAYNE, IN THE YEAR 1862.

Oh! Father of Heaven and earth, remember in mercy that the weakness and unworthiness of man is very great. I pray thee to pardon my weakness and unworthiness, my many offences, many shortcomings, and everything amiss of me, and blot them out of thy book of remembrance from against me, and deliver me from the power of darkness and the thraldoms of sin and the thraldems of this world, and heal my bodily infirmities, and enable me to go forth and worship thee in spirit and in truth, and live in a right and acceptable manner before thee. Suffer me not to enter into temptation, but deliver me from temptation and drive every evil spirit from me, and let thy spirit dwell within me, to guide me into all truth. Teach me what thou wouldst have me to do, and enable me to perform accordingly. Govern my mind and direct my determinations, and grant to be unto me a God, and enable me to be unto thee a living branch of that true and living vine, and enable me to bring forth much fruit unto thy glory, ahd keep me from bringing forth any thing contrary to thy will. Take my feet out of the mire and clay and place them on that rock that is higher than I, and enable me to run and not be weary, and walk and not faint in thy cause. Grant to give me more faith, more love, and more zeal, and drive every gloomy cloud from my skies, and enable me to view the true and living way aright and rejoice therein. Grant to be my strength, my deliverer, my comforter, my provider, my instructor, my sun, and my shield; my all and all. Conduct me through life; serve thy righteous will with me here below, and finally receive me into thy everlasting kingdom, where the praise shall be thine forever.

Oh! Lord, help thy believing children every where; enable them to grow in grace, and in the knowledge and love of our Lord and Saviour Jesus Christ, unto a perfect man, and unto the measure and stature of the fulness of Christ, and may they all come to see eye to eye and speak the same thing and speak the truth as it is in Christ Jesus, and be built up a spiritual house filled with love, marching on conquering in thy name that discord and divisions and subdivisions may be banished from them, to return unto them no more. Oh help thy dispersed Israelites, remember them in mercy let them be where they may, and causethe veil of unbelief to be thrown from their eyes and enable them to see the truth as it is in Christ, and come with speed according to thy word, to one fold, to be united in Christ the living head, that they may receive that blessing promised to thy terrestrial fold here on earth. Spare our nation, spare them, I pray thee, and cause thy word to be proclaimed to them as it is in Christ Jesus, and it may be they may return unto thee with full purpose of heart. Help the world throughout, cause the power of darkness to cease to prevail on the earth and let thy glorious light shine forth from the east to the west, and from the north to the south that the world may become revolutionized unto thee, that the nations may not rise and fall as vegetation, but that they may rise and be pruned by thy word as the seedling for the graft and let thy spirit be ingraft-

ed into them to bring forth fruit unto holiness, and in the end everlasting life; cause satan's kingdom to be broken down and let thy kingdom come, that thy will may be done on earth, as it is in heaven, that we may all come to know thee which is life eternal to know, and be brought down to our graves in peace, and be finally received into thy everlasting kingdom, where the praise shall be forever thine, Amen.

ON A NEW BIRTH.

Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. John iii, 5, 6. To be born is to be brought into life: and that birth that Christ here spoke of, was bringing a man into a spiritual life, which gives a spiritual knowledge of spiritual things, and forms within a living hope of an eternal life through Jesus Christ the Lord.

In our preliminary remarks we will endeavor to show how a man is spirituallydead, that he needeth to be brought into a spiritual life. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order." I Cor. xv, 22, 23. That is, in the fall of Adam the human family was sunk under the sentence of a natural death, and had become subjects of a spiritual promise, to which subjects it was given in the promise of another life through the resurrection of Christ; and to that promise there was a spiritual law added, which will make the order, which was the ten commandments; which every person, who comes to the state of discrimination or accountability to God, breaks and sinks under the sentence or condemnation thereof, which is eternal death: respecting whom Christ spake the words of our choice: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." We will treat on the last verse of our text first, in order to show the distinction between that which is natural or physical and that which is spiritual. Secondly, on the first verse, and endeavor to show a man is born of water, and of the Spirit: and close with a few remarks on the awful consequence that will attend those that will not be permitted to enter into the kingdom of God. We find that wisdom is accompanied with evidence, and ignorance with imagination, therefore we will try to establish our remarks with evidence. The words of our choice were spoken by Christ to a man named Nicodemus, who was a ruler of the Jews. Though this man was a ruler of a nation, learned in the law and oracles of God, yet he was a stranger to spiritual knowledge, and seemed to marvel at it as a mystery, but since the manifestation of the new birth, there have been two distinct senses in the world, one a natural and the other spiritual; that of nature (which before existed) is gifted with organs to the apprehension of natural things; whilst that of the Spirit is endued with the apprehension of spiritual things. Much may be said in favor of the law and law dispensation of the gospel, in humanizing the mind and modifying the ferocious passions of man: yet the law in its brightest display could not convey to man one ray of spiritual knowledge: and also, the law may be accompanied with natural philosophy brought to its utmost perfection, and conveyed to the mind of natural men, with all the art of oratorical display and yet they cannot give to them life, or one ray of spiritual know, ledge. They may give to man a natural knowledge of spiritual things

but not a spiritual knowledge of spiritual things: "for the world by wisdom knew not God," and also, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." I Cor. ii, 14. For a further illustration of this matter, we will take a school boy, raised in America, learned in geography, so that he can tell all the geographical history of Europe, yet he would not be a competent witness of these facts, though he might be able to tell a more correct history of that country than one who has travelled all through its regions, yet the traveler would be the witness, whilst the school boy's statement would be only prima facie testimony. To come down to the evidence that shows how a sinner comes into the peculiar covenant of God, or to be born again, to receive spiritual knowledge; we will take the Levitical law, which was a type of the spiritual fulness of the merits of Christ. Now under the law dispensation, the election, or God's manner of choosing, was by the service of the Levitical law, which law was given to the natural understanding or senses of man, and was performed with a natural performance, to the purifying of the flesh; which gave a historical faith of the fulfilment of the law in Christ, and the law covenant was sealed by a natural seal, which was circumcision; this was called a covenant of works; therefore the law served as a schoolmaster to bring us unto Christ, to receive spiritual knowledge by grace through faith. The service of the law was acceptable for sin until the Seed or great Antitype should come; but the comers thereunto were not made perfect as pertaining to the conscience, but were shut up into the faith which should afterwards be revealed, which faith gives spiritual knowledge and revealed to man that "mystery which hath been hid from ages, and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory;" Col. i, 26, 27. Not Christ formed in you by a natural covenant, but by a spiritual covenant, which covenant natural ordinances do not pertain to. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God." I Cor. ii, 11, 12. So this clearly teacheth us, as the spirit of man discerneth natural things, even so if we have the Spirit of God, we can discern spiritual things; and if we have not the Spirit of Christ we are none of his, and are destitute of spiritual knowledge.

Now to point out how a sinner obtains this Spirit, brings us to the first verse of our text, (which is one of the weightiest matters that ever was comprised in words.) "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." If ordinances under the law could not give life, how can a man be born of natural water, (which is an ordinance,) to receive a spiritual life? For if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Let us examine God's manner of choosing under the new covenant, to further illustrate this subject: it is by the election of grace, which is unmerited favor, which prepares a sinner to be a fit subject for entrance into the kingdom of God: "For by grace are

ye saved, through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast." Eph. ii, 8, 9. If being born of the water and of the Spirit is unmerited favor bestowed on us, in what way do we obtain it? In reply: it must be by the merits of Christ, which we obtain through faith. Let us examine for the testimony. "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." Heb. ii, 10. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour. That being justified by his grace, we should be made heirs according to the hope of eternal life." Titus iii, 5, 6, 7. In what way are we made heirs, according to the hope of eternal life? The above verse tells us that God saved us by the washing of regeneration and renewing of the Holy Ghost through Christ; which surely is a fulfilment of this part of our text, that said, "except a man be born of water and of the Spirit he cannot enter into the kingdom of God." This is "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," which word is Christ, I Pet. i, 23. Then we know, "this is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood, and it is the Spirit that beareth witness, because the Spirit is true." I John v, 6. Then we are also made living witnesses of this new birth: yes, of that spiritual water, that great antitype, which flowed from Christ's side, for the healing of the nations, and that spirit of promise, the seal of the new covenant, which was sent into the world on the day of Pentecost, which was the great Antitype of the seal of the old covenant: "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter: whose praise is not of man, but of God." Rom. ii, 28, 29. Further, Paul to the Ephesians, i, 13, "after that ye believed, ye were sealed with that Holy Spirit of promise." Likewise, I John iii, 24, says, "hereby we know that he abideth in us, by the Spirit which he hath given us;" and that Spirit is love, love to God and love to man. That lofty steeple that once adorned the church of God, which is now brought low, veiled in popularity and sectarianism. Now if any man has not received the application of this water and Spirit (which is obtained by repentance towards God, and through faith in Christ) he cannot enter into the kingdom of God. The inquiry should be then, have we obtained them or not; which is easy in one way to decide: have we an internal law of rectitude, which by practice we find we never can fill, only through faith. Have we that Spirit bearing witness with our spirits that we are born of God? which is a seal that we have obtained the whole; if we have not, we may know we are in the gall of bitterness, and in the bond of iniquity, and without God in the world, subjects of eternal death. If this should be the standing of any now living, how important must it be, to seek those things which will enable them to shun the evil, and obtain that most heavenly prize, which is God's everlasting kingdom. Amen.

R. L. PAYNE.

SUPPLEMENT

TO THE

PROCLAMATION OF THE MILLENIUM.

OR,

That Rest Promised to the People of God.

BY R. L. PAYNE.

PREMISES.

As premises for the remarks I have set forth concerning that happy era, called the Millenium, I have endeavored to show that the seventh day, Sabbath, was given as an ordinance or figure of that rest which remaineth for the people of God; which rest will be received in the seventh era. I take the Seven Churches in Asia (Rev. i, 4) to signify seven eras, to show that they have all been fulfilled except the seventh one, now dawning upon us, called the Millenium, that happy period when God's Kingdom shall be established upon the earth. I have also endeavored to show that as the seventh day was to be kept holy it signified a holy rest to be received; and the children of Israel not entering into that rest, on account of their unbelief, clearly shows that this rest is to be received only through faith. Now this holy rest shall vouchsafe to man an entire freedom from the pains and penalties of the ordinances given for his guidance, through faith, in their fulfillment, in Christ.

Concerning the fulfillment of these eras, I take the ground that the government of America was established upon principles similar to those

upon which the government of Israel was established; that it has received the like blessings that were conferred upon the Israelites; that as the Israelites were regarded as the head of the church under the Law dispensation so are we to be regarded as the head of the Gentile church under the Gospel dispensation; that the same striking events have transpired amongst our people to show forth their fulness as were manifested in the Israelites to show forth their fulness; that the time is at hand when God requires that rest of the Gentile church that he once required of the Israelites; and that man has to come to a full growth in grace to obtain a perfect faith, and that it will require a perfect faith to carry him safely through that desolation spoken of by the prophet, which is to come upon the Gentiles, for the cleansing of their hearts, the regeneration of the earth, and the setting up of God's Kingdom, when his will shall be done on earth. And I draw the analogy between the fulfillment of the Law and Gospel dispensations to prove that that desolation is near at hand.

In testimony of what I have asserted, I will ask the reader, after he has perused these pages, to decide upon two prominent propositions that I will submit for his consideration:

First.—Has Christ fulfilled, according to the way I have set forth, or has he not?

Second.—Does God, in the same manner, require that rest now of the Gentile church, or does he not?

The general tenor of this work is to put down all sectarianism and unite the Church of God in one fold, on one common platform, through faith in the righteousness of Christ alone.

TRUE AND CERTAIN.

Man had better remain in total ignorance than not to accompany wisdom with uprightness of heart.

Much depends upon a correct training of the mind, especially concerning faith, on which this matter is founded. Therefore every individual, especially teachers in the cause of Christ, should be governed by the Word of God in their belief and worship, and not by the traditions and practices of men; for a perfect growth in grace is not based upon works or ceremonies, but upon faith. Some who are called able divines seem to think it unreasonable and absurd for one unlearned in the science of language to attempt to teach in the great mystery of Godliness, by holding forth faith for justification, in opposition to all the most learned in the natural science, in their mode of worship, by works for justification.

Let us appeal to God's manner of dealing with the human family. According to his word we find that it has been his good pleasure to use men as instruments in manifesting light and knowledge in the great mystery of Godliness to the human family; and we find that his manner of choosing was generally at variance with the desires as well as expectations of men; for he even sent his beloved Son into the world in such a meek and lowly manner that he came unto his own and they received him not. The Apostles he chose, with the exception of one, were unlearned fishermen, and that one was at first an unrelenting persecutor of the cause he was afterwards called to defend. And according to the Word, we find "how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen" (1 Cor. i, 26–28), to carry out his purposes; and man should not think it unreasonable or absurd for God to cause light to spring up through a very weak instrument to accomplish his work. Therefore, hear all; sift well, and store away the wheat and blow away the chaff.

When we attempt to make an investigation of a great subject, like the one under consideration, we should make ourselves acquainted with every fact relating to it, and give them our serious attention. We should therefore read the Scriptures, and ponder well every passage which tends to form the grand chain of association in this matter; for skepticism too often finds a lodgment in a narrow and contracted mind, and such a mind is unable to move in the train of association which discovers to us the difference between the word of God and the condition the world would be in without it, and the association between the given word, corresponding through different ages, to the fulfillment of the same in Christ; which this work is designed to show.

There seems to be an expectation existing in the minds of many of those conversant with the Bible, based upon the testimony of the Prophets, of the rapid approach of the Millenium, and I wish to say something in regard to this expectation.

We should be careful how we form opinions on important expected events, especially like the one under consideration, on which depend the hope and happiness of the world. It seems that if the fulfillment of any event accords with the expectations of man, it immediately wins his favor and belief; but if it does not he is apt to frown upon it with skepticism. For evidence, we refer to the expectations of the Israelites concerning the expected Messiah before he came. Though he did come, according to the very prophecies on which their expectations were based, yet they received him not, because of the erroneousness of their expectations. They expected him to come as a Natural Deliverer, but because he came as a Spiritual Deliverer, they rejected and spurned him.

Let this then be a warning to those who expect a Millenium and the establishment of God's Kingdom on earth, that you do not steadfastly say within yourselves by imaginations "what way it shall come," lest you refuse it when it does come. If we believe in it we should examine the testimony that proves in what way it shall come, lest we fall into the error of unbelief and reject it as the Israelites did Christ. I will ask for consideration this question: Will it be established upon a rest from natural labor and a physical union, or a spiritual rest from natural ordinances, through faith in their fulfillment in Christ, which produces heavenly union established by spiritual love?

PROGRESS IN GRACE.

In the apprehension of many apparently truth-searching people, there appears to be some great object to be accomplished, like making an ascent up a vast mountain in search of precious gems. As this mountain will constitute the ground-work for our remarks, by way of comparison, we will attempt to describe it in the following manner: This mountain is surrounded by a vast plane, extending to its base, containing bogs, thorns and thistles, commingled with every variety of fruits, flowers and other blessings. In ascending this mountain, there are belts or table-lands, of which the first, in Western language, would be called the second bottom, which we compare to an object like a precious gem—around which is a vale at the top of the first ascent, dividing the second plane from the first. Thence beyond this first table, and a short distance up the mountain, is the second vale; thence near the top of this mountain is the second belt or table, which we will call the Garden of Eden—which we compare to an object like a more precious gem, also abounding with many sweet flowers, delicious fruits and other blessings of life, clear of thorns, thistles and other plagues. Above this is the wide-extended top of the mountain, which we will call the Garden of Beatitude—which we compare to an object like a most precious gem—which also abounds with the richest flowers, most delicious fruits, and the greatest blessings ever vouchsafed to men or angels. Near the midst thereof stands the Tree of Life.

Turning our attention now to the foot of this mountain, there is a narrow way leading up through the vales unto the Garden of Eden, pointing to the Tree of Life in the Garden of Beatitude, where the fruit of this tree descends from its extended bows into the Garden of Eden, and rolls down this narrow way even unto the gate in the first vale near the foot of the mountain. On each side of this narrow way, up near the Garden of Eden, sweet flowers, delicious fruits and other blessings so abound that the wayfaring man can travel therein and gather and use thereof sufficient for his need and comfort. But as these fruits, flowers and other blessings extend from this narrow way, they become mixed with wild flowers, wild fruits and small plagues, until, at length, thistles, thorns and other plagues spring up amongst the whole.

But that which should most interest us is, to know how to find this narrow way and travel therein. In answer to this, the way across this first vast and extended plane, leading up this mountain, and pointing to the Tree of Life, was first manifested by God to man by a pattern, which the followers of this pattern set up as waymarks until they came

to this way, which was open to all who would enter therein; and though many invitations were extended and many infallible proofs given that it was the only true and living way, there were but few who would make the choice. But with the host, for their continuance in scorn, pride and unbelief, which caused them to reject that narrow way, God's anger became kindled against them, and he suffered a great desolation to come upon them, which destroyed all but a remnant; which remnant was dispersed throughout this vast plane, and the glorious invitation to come and view the Tree of Life was turned to the Gentiles, and those waymarks which had been set up, pointing the way to all who would come, which, with the invitation, caused many of the Gentiles to accept and seek this narrow way; but there were so many broad ways leading off from this narrow way into this vast extended plane, branching off amongst the wild flowers, wild fruits, thistles and thorns, and ending in those bogs, numbers of them were seduced and deceived, and many, after they had started on in this narrow way, were led off, some by one cause and some by another—some so far that they were unable to return; but those who resolved to find the right way, or die in the attempt, and seek it with their whole heart, found they were carrying a burden they had never felt before, and the higher they ascended the greater their burden felt; and looking each way for relief, and seeing the vale extended before them, the darker the way appeared, until their weakness and their burden became so great, with death behind and no hope of life before them, they at length arrived, exhausted, at this straight gate, but not able to ascend the mighty step to enter therein.

Whilst they thus paused without hope, sinking under the burden they were carrying, they looked through this straight gate, up that narrow way, which guided their dying eyes up to the Tree of Life, the fruit of which flowed to their relief, and gave them strength to surmount that mighty step through the straight gate; and, feasting on this most glorious fruit of life, caused them to go on their way rejoicing, until some of them began to let the flowers, fruits and other blessings by the wayside attract their attention so much that they became dissatisfied in merely gathering enough to supply their needs, but began to gather to lay up to satisfy their craving desires; which, in some, it was like open space which never has been so filled that there was not room for more. So they went to work to satisfy their desires instead of supplying their needs; and so intent were they in gathering that they wandered far from this narrow way, and did not stop until they got amongst the wild flowers and wild fruits, and began to feel the stings of the thistles and thorns, which awakened them to a sense of their danger, and caused them to again seek this narrow way, and never rested content until they found it and tasted of that healing fruit, which cured the sting. Some soon began to wander again, but experience having taught them to be more watchful, but few went so far as to get among the thistles and thorns again.

The desire of others has not been so great as even to lead them to

gather wild flowers, especially wild fruits, but they had a greater desire to gather than to press on in that narrow way, and were satisfied to gather while stepping in and out of the way occasionally, without advancing one step towards the greater prize set before them.

Coming down to the present day, when this greater object seems to be fostered in the minds of many, there are some looking towards the prize set before them, and concluding that it is too far in the distance for them ever to reach it, they content themselves with this belief. Here I am bound to acknowledge that it is judging their progress by the progress of those just described. Others seem to be waiting for this more glorious gem to come to them without making any effort to obtain it. Others deny that there is any prize before them in this life more than they have already obtained. Some have been praying the "Father that his kingdom might come and his will be done in earth as it is in heaven," which is that more precious gem, without making any effort to be ready to enter therein. Others, it seems, have left this narrow way far enough to put the second vale between them and the object set before them, and appearing to discern this greater object through the vale, are endeavoring to obtain the prize, marching on in their own strength, having the vale before them, and seem to be sure of success, if they can get all to follow them; and some saying this is the way, and others saying "Lo here, and lo there," but all are looking through this vale, and do not seem to consider the impossibility of obtaining the prize in any other manner than by keeping in this narrow way, which is open to all who will walk therein. Experience would teach them, if they would be guided by it, that there is but one way to obtain the prize; and to try to secure it in any other way would be striving in vain. There are some, also, outside of the first vale who seem to discern this great object, but of course very dimly, having to look through two vales, who are gathering into hosts, trying to ascend and obtain this greater prize, thinking they will succeed by inducing all to follow them; but alas, they have not started in this narrow way.

So in summing up the whole which we have mentioned, though amongst them there are many who profess to be leaders, they have become like a flock without a leader. Here I desire to call the attention of all who wish to be leaders, to the Word, which says, "Be ye also ready, for in such an hour as ye think not the Son of man cometh," (Matthew xxiv. 44), "which in his times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Timothy vi. 15).

It appears from history, that there have been some who discerned this greater object, and pressed on in this narrow way until they ascended above the second vale, and were then led off until they fell beneath the vale again. Oh, what a heart-rending thing it is, that some who had run well and ascended so far, and were ready by waiting to obtain the prize, should have been led away by wild flowers and fruits until they fell beneath that which they may never again be able to surmount.

Through a sense of duty, I hereby advise all who attempt to ascend this mighty mountain to the garden of Eden, not to turn out of this narrow way to gather flowers and fruits, especially so far as to gather wild flowers and fruits, for the power of gravitation in ascending is very great, and there is much more danger of falling when one is ascending a precipice than there is in walking on level land, especially with those out of the way. We find that it is not difficult to ascend a building or a precipice where there is a way paved out with steps made sure, if we will step in the riget way; but if we attempt to ascend a precipice or scale a wall where there is no way prepared, it is a dangerous business—even so by ascending to the Garden of Eden, where the "wolf shall dwell with the lamb."

The question arises now, how are we to ascend up through this second straight gate? Are we to start in the same way to ascend up through the second vale as we started to reach the first, by obedience to the commandment of repentance? Oh, no! but by obedience to the command to grow in grace, which will lead us unto the second gate as repentance led us unto the first; and we ascend that mighty steep up through that straight gate in the same manner as we ascended the first, looking unto Jesus the author and finisher of our faith, which is the only way of entrance; and we will have to ascend this mighty mountain before us to attain unto the Garden of Eden in the same manner, by a full trust in God, through faith in the righteousness of his Son, having Christ "formed within us the hope of glory," which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vale." Heb. vi. 12.

EXPLANATION.

To elucidate the foregoing, I will here make a few brief comments. The wide-extended plain is the world at large; the vast mountain in its midst is the great ascent man has to take to attain to a full growth in grace and to become a subject prepared to receive God's richer blessing—the Millennium. The belts or table-lands around the mountain are, first, the gospel era, or the Gentile church in the gospel era, or gospel covenant, which was extended to the Gentile world on conditions the same as light and darkness, or good and evil, being set before them

and they invited to choose good or light, rather than darkness or evil; which covenant is now about to pass away that the new covenant that God said he would make with the House of Israel, when he will be "their God" (Jer. xxxi, 33), may be established; which we have designated as the second table or the Garden of Eden; that is, the first vale is about to drop and the second plain to be turned out with the first, that the way may be opened that a nation may be born at once unto God. This first vale, enclosing the first table, or gospel era, is sacrificial offerings, which the believing Gentiles passed through by faith in the great sacrifice in Christ into this gospel covenant, which we compared to an object like a precious gem, which we have also styled the first table, where God extended his mercies to the Gentile world on the same conditions that he established and performed the first covenant with the House of Israel. The second vale is that of the ordinance of baptism; which seems to be as great a vale before the Gentile church as sacrificial offerings were before the Israelite church; and I think it might be well said that these two vales are those represented in the building of the earthly tabernacle; which vales, according to Scripture, at the crucifixion of Christ, were rent in twain from the top to the bottom, that the way into the holiest of all might be made manifest: that is, that the true sacrifice and true baptism might be made manifest to man, which was opened up in the house of David for sin and uncleanness, by a knowledge of which man grows in grace and obtains a perfect faith, and becomes a fit subject to enter into God's kingdom here on earth, denominated as the Garden of Eden, and which we compared to an object like a more precious gem. Above the Garden of Eden this wide and extended top of the mountain, which we called the Garden of Beatitude, which we compared to an object like a most precious gem, is heaven, where Christ, the Tree of Life, stands near the midst—that is, near the Father, as an Advocate for fallen man—the fruit of which, or that spirit of love, flows down for the healing of the nations: that is, for all who will come and view him in faith, through that straight or living way.

Now, turning our attention to the foot of the mountain, to speak more fully concerning this narrow way, which is opened up through the vales, pointing to the Tree of Life, the Word says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii, 5). How was this way opened, that sinful man might attain to that new life? We find "sin is the transgression of the law" (1 John iii, 4), and "the wages of sin is death" (Rom. vi, 23). But we are interested to know how to secure life from under that condemned state, and we find that there were demands made upon a sinner on account of sin, typified in the Levitical law, which were to atone for transgression, that reconciliation might be made, whereby guilty sinners, under sentence of eternal death, might escape from that condemned state, which they had brought upon themselves by transgression, and become heirs again according to the promise of eternal life; or, in other words, that they might again attain to a state of life

from under the sentence of death. This requirement, which was demanded on account of sin, that atonement might be made, was typified in the Levitical law, which required a priest to be prepared, according to a certain method, and brought unto the door of the tabernacle and washed with water, and to put on a robe made of gold, of blue and purple and scarlet and fine linen and cunning work, &c., to minister for the people in the sanctuary and tabernacle, which is called the "Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat," where this priest was to enter, with the blood of chosen beasts, to offer atonement for sin.

But we find that all this did not give life or make perfect those who went thereunto, or open a living way whereby fallen man could attain to a state of life again after he had forfeited that eternal life by transgression; but was only typical of that living way which was to be opened up in the house of David for sin and uncleanness. "For if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. iii, 21), and there would have been no need for God to have "sent forth his Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. iv. 4, 5). But there being a spiritual law broken, it required a spiritual satisfaction to redeem from under a spiritual condemnation, which natural ordinances were not able to do, but were only set forth as figures to lead our minds to spiritual substances, which are able to redeem. Therefore, there was no man found able to open the way and unloose the seals, but when the Lion of the Tribe of Judah, the Root of David, came to prevail to open the book, He said, "Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second" (Heb. x, 8, 9), which opened that living way.

The inquiry now arises, how did Christ, who is called the Root of David, take away the first? It was by fulfilling the first that He established the second; that is, by bringing forth the great antitypes of those types which were held forth by the law. For Christ said when he came, that "one jot or one tittle shall in nowise pass from the law till all be fulfilled" (Matt. v, 18).

This will lead us to notice how Christ fulfilled the law. Those for whom sacrifices were offered, according to the law, when the great sacrifice came, stood in the fulness of that great antitype. There was a sacrifice offered for Christ at eight days old, according to the law, but we find that it did not fulfill the sacrifice required on account of sin; for it was a natural work, and it did not meet the demands of a spiritual law, but prepared the way whereby the law could be satisfied. In like manner, when Christ came to John and was baptized of him in

Jordan, that was not sufficient to qualify Him to stand for the people in a spiritual priesthood, but was only to prepare the way. But when Christ was offered up on the cross and crucified, the Roman spear brought forth the great antitypes—spiritual blood and spiritual water—which were required for the healing of the nations, on which the plan of redemption was founded, that Christ might stand in his own fulness for sinful man that sinners might "offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter ii, 5), that spiritual baptism, one of the sacrifices just mentioned, which we offer up through faith to meet the demands of the law. Therefore, when Christ ascended up into that true tabernacle with those sacrifices, the way was opened for that great antitype of the brazen serpent to be made manifest, that sinners might look and live.

Turning now to this pattern which points out the living way, the same that was given to Moses on the mount, and the Israelites set up those waymarks, meaning the Scriptures, which record gives a full history as to how they were broken off and the Gentiles grafted in, with this charge, to fear lest they should be broken off in like manner and the natural branches grafted in again; and this inquiry should spring up in the mind of every one, when should their fear arise—from the example set before them at their fulness? The next inquiry is, has or has not their fulness come? I will leave this question to be decided from the evidence that I have adduced in a previous work.

We next notice the broad roads leading off from this narrow way, which may be reckoned as the great earthly objects of life which many are in pursuit of. Some men are running after one object and some after others—such as wealth, honor, pride, mirth, &c. Some are led away by vain desires into the commission of vicious acts, culminating in crime and wickedness, until they are finally brought to those bogs and sink in ruin. There are others whose desires crave for earthly objects, believing that if they abstain from this wild career, and only partake of those blessings lawful for them to use, it will be all well with them. Others pretend to believe that if they take either course mentioned that all will come right in the end; that is, let them pursue any course in life they may think proper, there are troubles enough in this life to atone for their crimes, and that the blessings of that life to come are given to all mankind without conditions; which, according to this belief, would exclude law and order, and induce us to say that the covenant law, which is the ten commandments, was not annexed to that covenant promise; which covenant promise is another life, through the resurrection of Christ, and is promised to all of Adam's race; for the Word says, "As in Adam all die, even so in Christ shall all be made alive; but every man in his own order." To exclude this covenant law, of course would ignore order; but the law was to make subjects of life or subjects unto death in that life which is to come; that is, the law was intended to draw a distinction between those who serve God and those who do not. The Word says, "The soul that sinneth it shall die." That could not have meant a natural death, for the hu-

man family were then already under that sentence. The Word, in speaking of this covenant law, says, if you are guilty in one point, you are guilty of the whole law, and if you do not love the Lord thy God with all thy heart, and with all thy soul, and with all thy might, you are guilty of the whole law and under the sentence of eternal death.

The next point under consideration is, how to enter this narrow way and travel therein; or, in other words, how is man to be relieved from condemnation after he has been brought under sentence of eternal death by transgressing God's holy law, and again become an heir according to that great heavenly promise, and to press on in that narrow way—that is, in the service of God?

Now, to explain this, I will, in a brief manner, state my own experience, beginning at my youth. I was raised by what I consider Christian parents, who brought me up in a strictly moral way; but when I became old enough to think for myself, though a small boy, I began to reflect on the extent of eternity as well as of space, and it seemed a great matter before me, thinking there could not be any end to either, until, at length, I had a desire to be prepared for that vast eternity—so much so that I made an effort to pray, which seemed a very feeble matter, for my prayers did not seem to amount to much, either in word or weight. Going on in life in this way, I began to think I could pray with more strength, until, at length, the great object of the world began to attract my attention to such a degree that it was only at times that serious impressions would lead me to attempt to pray. I was led on in this way until some years after I was grown, when I felt that a great choice lay before me, and I had to decide on choosing one course or the other—to serve God or to live in sin—until I began to see the great danger I was in; that I might be snatched from time unprepared for eternity; which determined me to try to serve the Lord the remainder of my days. But the more I sought Him, the more I felt the weight and burden of sin; and, looking back, and thinking how many invitations and calls had been extended to me, it seemed that the door of mercy was justly closed against me, and I could see no way to obtain the favor of God. Dead to all self-doing power and the love of sin, without hope, sinking in despair and fear, I looked as unto heaven to cry out, Lord have mercy on me; and I viewed Jesus, with His merits extending from heaven to earth; and, in a moment, it appeared that I was at His feet, where He had made intercessions for me to the Father, who stood there, having form, but in appearance as bright as a pure fountain of light; and it appeared that no matter which way I turned I was amongst the heavenly host, where all was joy and love. After this impression left me, and I began to consider, I felt relieved of the burden and guilt under which I first labored; and instead of feeling guilty, I experienced what I had not done before—love and joy—love to God and love towards all Christians, and a desire to have all sinners come and view that living way, which looked so plain that I was surprised that all did not come and view it.

This was on Saturday night, towards the last of July, 1834, and on Sunday night following, there was a meeting at the house where I was staying; and in that meeting I became so filled with the love of God, and could so clearly see the way, that I have never since doubted I was born of God. I have heard people talk about doubting, but all my doubts since that time have arisen from a fear that I had not discharged the duties which were enjoined upon me as I should have done, having been led off from this narrow way by gathering, until I found myself among the thistles and thorns; but I think I have experienced their stings enough, never to get amongst them again—trusting in God my only preserver.

Returning to my course in life, omitting those points I have just mentioned, where I wandered from that straight way, and also omitting some other particular points as to the manner in which I was induced to act from the operation of the Spirit, which would occupy too much space here to explain, and which also might produce skepticism in the minds of some, it is enough for me to say that I have been brought to view things in the future that were contrary to my design and intention in life, which I know have come to pass, unto which I became not only resigned that the will of the Lord be done, and not mine, but I endeavored to seek the will of the Lord with my whole heart, to know what He would have me to do, that I might perform according to His will in all things, and not according to my fleshly desires.

Now, to return to my course in life. A short time after I professed religion, I joined the United Baptists, and was immersed and received into full membership in a church which numbered about one hundred members. After I joined, I felt it a duty to press on in the service of God. Viewing the great fulness in Christ, and the world so unconcerned about it, I felt it a duty to try to invite them to that living way; but I was so stammering in speech that I began to fear I was not called in that way; which caused me to seek to know what was the will of the Lord, that I might act accordingly. From many impressions received, it was my belief that I had to stand as an instrument in His cause, though I felt that I was still deficient in many respects. I found the cross so great, that, without being aided by His power, I was not able to discharge promptly that which I felt His Spirit bid me to do. So looking unto God for strength, I commenced, in my stammering way, to discharge the duty impressed on my mind; but in doing so, I found there was a way opened before me conflicting with the way in which I had been raised and taught by the examples of my parents and older brothers and sisters to be the right way; which way I had then accepted to travel in. This brought on a great cross, for me to decide which way I would accept—the way in which I had been raised up and had accepted, or the way the Spirit bid me to go, which was open before me. This not only caused me to pray, but also to search the Scriptures, to try the spirit that I was led by, to see if I was deceived; and I did not stop at reading the Scriptures through once, but again; and the more I read, the more I believed in the way

the Spirit bid me to go, until the great trial came for me to leave the church which I then had been living in for, I think, about three or four years—where I was bound by great brotherly love for the members, as well as the nearest ties of relationship—or to live for Christ. I very promptly decided for Christ, and withdrew from the church, that is, from their sectarian creed—not from the love which I had for them. This brought on another cross—not only the frowns of all religious sects, but also that of social society in the world.

But I now count them all as dross to the trouble I have experienced in not having been as faithful to God as I should. But being yet spared, I have a hope for the future.

Returning now more closely to the subject of explanation. Those fragrant flowers, fruits and other blessings, are the great blessings of life which God has created here for the support and enjoyment of man. Those wild flowers and wild fruits are gaiety and mirth. The thistles, thorns and plagues are crimes called sin—"a sin which is not unto death"—but those bogs represent "sin unto death." All unrighteousness is sin, but sins unto death are those set forth in the ten commandments, called the covenant law, rendering all Adam's race amenable to the penalty, which is eternal death.

Now, it is very clear that man can persevere in the service of God, and partake of these blessings of life sufficient for his need and comfort, but he can also let these objects and the pride of his heart lead his mind so far that he is not satisfied with merely enough of those blessings to supply his need, but strives to gather enough to gratify his craving desires—engrosses his mind in objects which lead him to seek the love of the world rather than the love of God.

Professed Christians are too often led off in this way and permit the love of God to grow cold in their hearts, indulging in mirth and unseemly acts—committing that sin which is not unto death—until they are afflicted with many sorrows. And when these sorrows pierce the heart of a Christian, it causes him to look with horror and amazement at that which produced it, and to see how far he had wandered from the right way. But when once aroused to a sense of his duty to get back in the right way, he is apt to persevere until he possesses that love of God which he once enjoyed while in the pathway of duty, and walking by faith and not by sight. This proves to be a wholesome lesson to some, whilst others soon go to gathering again; but experience having taught them the fruits of error, not many are apt to get amongst the thistles and thorns, but gather near the pathway of duty, when they begin to thirst, figuratively speaking, like the children of Israel did in the wilderness, that is, for that love which quenches the thirsting soul of a Christian, and obtain it. These lukewarm Christians seem satisfied, though their faith may not be as strong as it was before they first strayed from that living way. The desires of others for worldly objects have not been so great as to cause them to get amongst thistles and thorns, but they manifest a greater desire to gather worldly objects than to press on in the service of God, and appear

satisfied in that way of living if they could barely get enough of that love to keep alive that hope which dwells in the hearts of all Christians, without endeavoring to grow in grace or in the knowledge of our Lord and Saviour Jesus Christ.

Coming down to the present day, there are some who, when looking towards that time, conclude it is so far beyond their comprehension that the revelation of that happy era is as far in the future as it is from their comprehension, and contenting themselves with that belief, they neglect to search after the truth as it is in Christ Jesus. Others seem to be waiting for this glorious prize like the children of Israel waited for the advent of Christ, to come according to their expectation and desire, to encircle and establish them in their sectarian pride and unbelief. Others deny that there is any other prize before them in this life than they have already obtained. This is a contracted belief, and shows an ignorance of the requirements made of them in this life; for this belief is as much as to say that they have become perfect in grace and have attained to the measure and stature of the fullness of Christ, through faith, and there was nothing more for them to learn in the great spiritual mystery of godliness. I will say of such as Christ said to the Jews, Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of God's kingdom here on earth, when the kingdom and dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High God, whose kingdom is an everlasting kingdom.

But when you search, search for that spiritual meaning that you may view, with an eye of faith, that "it is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life" (John vi, 63); and we should learn that it is "not by works of righteousness which we have done, but according to God's mercy, He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Christ Jesus our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus iii, 5, 6, 7), and it is only by a growth in grace that we can view this perfect way; and it is through faith that we will become heirs of God's earthly kingdom and obtain that holy rest in Christ Jesus.

As there are some who have been praying the Father that His kingdom might come and His will be done in earth as it is in heaven, I wish to ask all such, what is the sincere desire of your hearts in that petition? Is it that the time should speedily come when God should perform according to your will and desire, or that He should govern all things on earth according to His will? If it is that God's will should be done, you should seek to know what His will is in the matter, with your whole heart, not in part, for a lame sacrifice is not acceptable with God.

For further consideration, is it reasonable that God's will can be done here on earth while sin, iniquity and unbelief abound as it does now in the world?

Well, if God were to send forth the plagues which He has declared by the mouth of His prophets He will send forth for the cleansing of the earth, that His kingdom may be established, are ye prepared for any of them, especially for that solemn test where God, by the mouth of His prophet, has said, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. iv, 1). If you are prepared for such a test as this, it will do; if not, the time is at hand when each and every one should speedily prepare to be able to stand that solemn test.

We will now notice those who have left this narrow way, so as to place the second vale between them and the object set before them (which I consider to be the ordinance of baptism), who are marching on, in their own estimation, in pursuit of the prize set before them, which is that rest or happy era that is promised to the people of God, when they shall come to one fold.

My experience is that a sinner has to become dead to all self-doing power, so as to see that there is nothing that he can do will bring upon him the favor of God; it is only by looking with an eye of faith to the fullness of their need in Christ, and live. This self-act of submitting themselves to the ordinance of baptism is placing that ordinance as a vale over their understanding, which prevents them from viewing that holy rest, through faith in the righteousness of Christ, from that work. Is it not singular that after sinners have become dead to all self-doing power and made alive through faith, that they should be so soon led off by folly from that living way in which they were once made alive by grace through faith? But we find this was the case with some of the early Christians.

At this time, there are so many different ways pursued by Christians, that many are led off into error. There is but one living way, and any other way is wrong. The Apostle Paul, in addressing the churches of Galatia, says, "I marvel that ye are so soon removed from him that called you into the grace of Christ;" and it ought yet to be a marvel to any candid thinking mind that has been dead to works, and by grace made alive again through faith. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii, 8, 9). "And ye are complete in him, which is the head of all principality and power" (Col. xi, 10).

And if we are complete in Christ, let us rest from all our works, in the service of God, through faith in his righteousness, and give Christ the glory that is due to him for his merits, and not be trying to revolutionize the world and get them in one fold by an ordinance which has misled thousands, but let us undeavor to have the substance, that spiritual understanding of a new birth which Christ spoke to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh;

and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again" (John iii, 5–7).

This is the promise that was made to them that overcometh in the third church, which I consider to be the third era, or John's preparatory work, where it says, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. xi, 17).

Could language express a new birth plainer than these words, which surely referred to that new birth that was manifested to man on the day of Pentecost—clearing up the "mystery which hath been hid for ages, and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. i, 26, 27), which is that hope which is "sealed by that Holy Spirit of promise" (Eph. i, 13), which "Spirit beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. viii, 16, 17). What more could we ask? When we put on Christ's righteousness, through faith, and are sealed by his Spirit, then we are born of water and of the Spirit unto that heavenly promise of eternal inheritance in the kingdom of God.

Some say this is the right way, and others say "Lo here, and lo there;" but nearly all are veiled with the ordinance of baptism, which seems to be as great a veil over the eyes of the Gentile church as sacrificial offerings were over the eyes of the Israelites; and they do not seem to discern the spiritual fulfillment of that ordinance in Christ, which is that living way, and there is no other way under heaven whereby sinners can be saved; which way was opened through the merits of Christ; and the seal is the Spirit, which is sure to all that will travel therein, from faith unto faith, not by works; and it is that Spirit of love, the seal, that is placed in the heart of a Christian, and produces that charity which the Apostle James called work, and it is by the fruits of that love that Christians are known.

Those outside of the first vale, who are gathering into hosts, are the different worldly sects, and evince a desire to fulfill the prophecies, by getting all to join their fold. If either party had a world full like themselves associated with them in their band, and all their science brought to a full bearing, it would not enable their watchmen to come to see eye to eye in the great spiritual mystery of godliness.

Those whom I have mentioned as having discerned this great object pressed on in this narrow way until they ascended above the second vale, and were then led off from this straight way by gathering, till they fell beneath the vale again.

Here I allude particularly to Joseph Smith and his early followers, who, from newspapers, I thought, until recently, were impostors and a deluded people. But since reading the history of Joseph Smith and his early followers, published by O. Prall, in the *Southern Literary*

Messenger, I am convinced that Joseph Smith was an inspired man, and that he pressed on in the service of God until he had ascended, by a growth in grace, above the ordinance of baptism, through faith, and then was enticed away by the allurements of the world until he fell, by disobedience, beneath that vale above which he had once risen, and that his fate was caused by the mighty hand of God; which should be a warning to all his followers, sufficient to cause them to seek the right way with their whole heart, not in part, for every Christian's experience will teach him, if called to mind, that God is only approached by the whole heart, and not by a lame sacrifice.

If you are seeking that happy era when God's kingdom shall come and his will be done in earth as it is in heaven, you will have to return unto that narrow way, and press on from faith unto faith, until you come to the measure and stature of the fulness of Christ, through faith, and receive that holy rest which remains for the people of God, which will prepare you for God's kingdom here on earth, so that you can read the 32d verse of the 12th chapter of Luke with pleasure. But first read the 7th verse of the 19th chapter of 2d Chronicles, and from the 7th to the 11th verse of the 18th chapter of Jeremiah, and understand what anguish and misery and death await the Christian when out of the pathway of duty; while peace, love and joy in the Holy Ghost attend the Christian who walks in that living way.

I speak this advice with a heart-sense of duty; for when I read the history of Joseph Smith, it brought to my mind that I had been rescued, through the mercy of God, from that death which awaited me on account of my neglect of duty.

To more fully explain my sympathy in this matter for those who have experienced grace. They know what great sympathy and love they have for those who have passed through the first vale—just so in like manner by those who have passed through the second, which causes double ties of love and relationship.

In explanation of the charge given to those endeavoring to ascend to the Garden of Eden, that is, to that happy era, the enjoyment of which will be obtained by a growth in grace, for them not to turn out of the way; that is, for them not to turn from that living faith to put their trust in anything but God alone, through faith in the righteousness of his Son. The power of gravitation is very great, that is, the power of human nature, in ascending from faith unto faith; for without faith in ascending it is impossible to please God. "For he that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. xi, 6).

How can a man have faith in that which he does not believe? Man has first to believe, and then faith springs up from an increased belief, but there is great danger of skepticism and self-righteousness entering into his heart to retard his progress in belief as well as faith. Now, there is not as much danger of skepticism overturning a belief as there is in its being prevented from forming. Even so by faith, there is not as much danger of our faith being shaken after it is established in our

hearts, as there is of its being destroyed before it is established. For instance, a plant is much easier destroyed shortly after it germinates than after it gets full growth. Even so by faith, we are charged to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter iii, 18). What is this but to rise from faith unto faith in the great fulness of Christ? Now, there is as much danger of unbelief arising in the heart of man to prevent him from believing that Christ came by water as there is that he came by blood; and there is as much danger of falling through unbelief in rising to a living faith in one, as there is in ascending to a living faith in the other, if it were not for that living faith in one which enables the Christian to overcome unbelief in the other. But there is as much unbelief to overcome in establishing faith in one as there is in establishing faith in the other; for we have the same witness of one as we have of the other. For "there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one" (1 John v, 8).

We find that it is not our Father's good pleasure that his children should live on bread alone, or remain as children in faith to be fed on milk alone, but that they should grow in knowledge in that great work which was fulfilled in Christ for them, from faith unto faith, until they attain to the measure and stature of the fulness of Christ, through faith in the great plan of redemption, and ascend to that rest which remains for the people of God; and Christians should not believe, because they have an evidence that they have started in this living way, that all is accomplished; and they should not think themselves to be men when they are children, or that they have the power of keeping themselves in the way when untried. "Wherefore let him that thinketh he standeth, take heed lest he fall" (1 Cor. x, 12). For it seems that many are ready to say, Lord I have done this and that in thy name, when their works may prove to be darkness, for I find if I am saved, it is by the mercy of God through faith in the righteousness of Christ alone; and if I am kept, it is by the power of God, through faith, unto salvation.

It is strange to think how slothful the human family have ever been in the progress of spiritual knowledge, and also in the knowledge of their own weakness, when Christ witnessed before them and said, "I can of mine own self do nothing" (John v, 30); and what can man do in the service of God without being aided by his Spirit, and the Spirit is the seal of faith; and how can we have faith without first having believed?—believed the whole record which God has given of his Son, that spiritual fulness, the antitype of all the figures set forth in the plan of redemption; but man has ever been slow to believe, so as to progress in grace, from the type to faith in the great Antitype; and slothful to learn that he can do nothing to bring himself into the favor of God, except by belief and repentance, which works out and kills all self-doing power in man, so that he can look with an eye of faith, through God's mercy, and live. "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isaiah

xlv, 22). "To wit, that God was in Christ, reconciling the world unto himself" (2 Cor. v, 19); and we have to look unto him through the righteousness of his Son, and God will establish us from faith unto faith in the great fulness of Christ—that is, in Christ's righteousness, not in our own.

But we find that man is too apt to walk in his own strength and depend on his own righteousness; for many of them are like the adage, a city is easy kept when it is not besieged; or, like a brave man untried, especially with those who have never taken a growth in grace. For instance, the Apostles, especially Peter, seemed to be brave followers of Christ; but when the time came for them to take a growth in knowledge, to be witnesses to a fulfillment of the great plan of redemption, by the sufferings of Christ, though Christ had charged them of their weakness, Peter said unto him, "Though I should die with thee, yet will I not deny thee;" likewise also said all the disciples, but within a few hours they all forsook Christ, and Peter denied Him with an oath. Oh, the fallibility of man! it seems like an unfathomable ocean, when tried without faith. Remember the Israelites, who were set up as an example to the world. Whilst they were in the land of Egypt, though in bondage, it appears that they kept the faith for upwards of four hundred years, waiting for the prize; and when the time came for them to attain to a growth in grace and trial of their faith, by a march for the promise land, it seemed that they were anxious for the march and bold in their undertaking; but after they had started, there was a matter before them that they never seemed to discern before, the trial of their faith, to produce a growth in grace, to prepare them and to see who of them were worthy to enter into and possess this great promise. But we find, after they were tried by a forty years' journey through a wilderness, that there were but two, out of many thousand, who were found worthy to enter into the promise. And we find that Moses, their leader, though he was meek above all men, and had proved faithful in many trials of his faith, for one act of disobedience, through unbelief, was not allowed to enter into the promise. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. iv, 11); for we have a Canaan to obtain, which is not that earthly Palestine. Though we have a journey to perform, we travel by faith and not by sight. We have to travel through a wilderness to try our faith, but not that "wilderness of sin" (Exodus xvi, 1). We have a manna to feast upon, not that manna which the children of Israel found, but that "hidden manna" (Rev. ii, 17). We have a circumcision to be circumcised with, but we find "he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. ii, 28, 29). We have to offer a sacrifice for our sins, but not such as the children of Israel offered, by an earthly priest, in an earthly tabernacle, upon its altar, but by a Heavenly Priest, in that

true Tabernacle, upon that Heavenly altar, through faith in the great Antitype, that blood which flowed from Christ's side for the sins of all that would repent and believe. We have a baptism to be baptized with, not that which is performed by men's hands, but that of the Spirit, through faith in the great Antitype, that spiritual water which flowed from Christ's side for the cleansing of the faithful; that is, for all that will trust in His righteousness, through faith. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many" (1 Cor. xii, 13, 14). And there is no natural work belonging to that new covenant which was opened up in the house of David for sin and uncleanness—that which was accomplished in Christ, whereby sinners might turn and live, and sinners enter into that covenant with God by repentance, and through faith in the Lord Jesus Christ.

We come now to the last and most important question: How are we to ascend or grow in grace and spiritual knowledge unto a perfect faith, or be prepared to enter into that happy era or fold of God? This is a great and important matter, which should concern all men, especially the people of America, who, above all other nations, have been blessed with so many favors of God. But, alas! what is their standing now?—shrouded in both religious and political gloom. Where is that lofty steeple, that spirit which once adorned the church of God in our midst? Where are those political ties of love and union which once encircled and bound the American people together as a mighty host? When we revolve these inquiries in our mind, is it not enough to cause each and every true American, especially those that bear the name of Christ, to inquire, with solemnity, how can I bring myself into the favor of a threatening God, and to the measure and stature of the fulness of Christ, through faith, that I may be ready and prepared to stand a solemn test?

We find that there are many ways pursued amongst professed Christians in worshipping God, which seem to bring forth gloom, rather than light. Some seem to think that a growth in grace consists in attempting to follow Christ; but in this many make great blunders in attempting to perform that which Christ came to fulfill, and leaving undone that which he left for them to do. For instance, though baptism was required of a sinner on account of sin, the same that a sacrifice was required, which, according to Christ's own words, it behooved him to fulfill, many seem desirous of arrogating to themselves the honor of fulfilling that requirement; which the act itself, in its true meaning, denies the fulness of Christ in that work.

If the different sects wish to grow in grace, they should purge out that old Pharisaic leaven, self-righteousness, which, it appears, has leavened each sect in our land in nearly every department of their worship. Oh, that men were as willing to worship God in spirit and in truth as they are to pretend to worship him by formality, which, it seems, has overrun Christianity in our land. How could the Phari-

sees have been any more blinded in their manner and way of worship than are the largest portion of the professed worshippers of God in our midst at this time, called by some the enlightened age. Where is the church or fold of God at present? Is it scattered amongst all the different sects, which are numerous, as each sect claims? If this be so, that there are Christians among each sect, it shows that there are many errors to be removed from the church to bring them to one fold.

What is the cause of all this? It is that old Pharisaical leaven, self-righteousness, which has to be purged out to prepare them for God's kingdom, that truth, love and union may abound, and that light may shine forth as it is in Christ Jesus.

There seems to be another great error in the way of establishing the truth in the minds of the great majority in Christendom, which goes a long ways beyond anything in history claimed by the Pharisees. It is that of ordination, that power which has been handed down from the Apostle Peter, from generation to generation, to the present day.

Where is the evidence to establish any such a belief, that there has been any power of God bestowed, through the instrumentality of men's hands, since the days of the Apostles, or that man, or any set of men, can add to the calling or the work of God by the laying on of their hands, &c. If there is any evidence of any weight to prove this belief, surely it ought to come before the world, and let us have "Thus saith the Lord" for it, and not the traditions of men, that the evidence may be used in putting down the powers of darkness. If there is no evidence to support such a belief, it should be regarded as a cloud of darkness itself, and should be removed from out of the way. I have read the Bible through different times, and I have not found "Thus saith the Lord" for it in the Bible. It may be found in some of the Articles of Faith practiced by different sects, where may also be the supporting evidence for some other customs followed in late centuries, in some parts of Christendom, in the mode of worship, such as christening infants, &c.

Now, the question arises, how is the preaching department sent to preach the gospel under the dispensation of the Spirit or gospel era? Are they sent by the operation of the Spirit, or are they sent by the commandment given to the Apostles, and that commandment being handed down by the power of ordination to the present day? Now, this is very clear to the mind, that if they are sent by the operation of the Spirit, they need not the addition of men's hands to qualify them for God's service. If they are sent by ordination of men, they are apt to teach according to men's notions; for this proves to be so from the evidence we find that each preacher that is ordained by the clergy of a sect preaches according to their faith and order; if not, they will take his credentials from him. For more evidence, let one read the 3d verse of the 4th chapter of 2d Timothy.

Now, this is a very grave matter, which should be well-considered; for the power of consecration or ordination is of great importance in the setting forth of the gospel, or it is a barrier against the spread of

the gospel, for it is either of God or of man, and should be perpetuated or put down. It is assuredly time for it to be examined, that it may receive its due reward one way or the other. If it be of God, it should be regarded as sacred and essential in the worship of God. If it be of man, it is a cloud and a barrier against the progress of the truth. For instance, we find it is against the rules of all, or nearly all sects, to let a man who has not been ordained by some sect or other preach in their churches. As much as to say, if God has a message for us, he must send it according to our way and manner of thinking, or we will not receive it; or, that God does not send ambassadors in any other way except through ordination.

Now, this rule stands as a lock to keep out truth or error, and there not being "Thus saith the Lord" for it, of course it should be counted as a strange offering, which is not acceptable with God, and should not be with man.

When Christ sent forth his Apostles to witness to the world concerning his Messiahship, we find he first sent them to preach and to heal the sick and to open the eyes of the blind, &c., and in his name to witness to the world that he possessed that power which evidenced that he was the Messiah. In like manner Christ sent his Apostles, with the power to "remit or retain sins" (John xx, 23), and to baptize and bestow the gift of the Holy Ghost in his name. In that work they witnessed to the world that Christ possessed regenerating power, that he had accomplished that great work which he came to do, and that the plan of redemption was then finished, whereby sinners could attain unto eternal inheritance through the merits of Christ. The Apostles went forth in this work in Christ's name, and in his power witnessing to the world that he possessed regenerating power, by baptizing for the remission of sins and bestowing the Holy Ghost in his name—the same as they had witnessed to the world that he possessed the power of healing the sick and opening the eyes of the blind, &c. Else how could the world have known that Christ did possess regenerating power, that they might believe on him?—and how could they have witnessed it unless they were endowed with the power? The eleven Apostles bore witness to the fulfillment of Christ's errand and mission into the world, and the Apostle Paul followed and witnessed to the world that the eleven Apostles had fulfilled the commandment and mission that Christ committed unto them; for he said, "Their sound went into all the earth, and their words unto the end of the world" (Rom. x, 18); and he also witnessed that the gospel "was preached to every creature under heaven" (Col. i, 23); and we find that Paul did not claim the same commandment which was given to the eleven; for he says, "Christ sent me not to baptize, but to preach the gospel" (1 Cor. i, 17). Here we find if the commandment that Christ gave to the eleven to go and baptize in his name was intended only for them and their successors, it excludes Paul from being sent by Christ to preach. As the Apostle Paul said to the Galatians, so would I say to the present generation, O, foolish Gentiles, who hath bewitched you

to believe that you can baptize for the remission of sins without the power?

All this has to be removed from the church or fold of God to bring her to a perfect state; and does it not appear reasonable? I call on each one to judge, that men should let such things die willingly, rather than wait to be forced to it by the mighty power of a sin-avenging God.

Let us examine the mode and manner of worship amongst nearly all sects at this time in another error. They seem to want to convert the world or sinners by prayer. Should we not consider that the way God has devised for man to worship him, should be the way for those who attempt to worship him to pursue Man should remember how the Lord devoured Nadab and Abihu by fire for offering a strange offering unto him (Lev. x, 1, 2).

God is the same God now as he was then, but God's manner of dealing with the Israelites was set forth as an example to the world; and God is now long-suffering, through the intercession of his Son, to us-ward, often on account of transgression, that we may take warning from previous examples and repent and live. We find in the Word, "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. i, 21); "for therein is the righteousness of God revealed from faith to faith" (Rom. i, 17); and in the 6th verse, Paul wrote, saying, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." We find that prayer is beseeching the Creator and preaching the creature.

Now, this is the matter. Should the ambassadors of Christ beseech the sinner to become reconciled to God, or should they pray God to become reconciled to the sinner? All things are now ready on the part of the Almighty, and he will in nowise cast off any that will come unto him on the terms of the gospel, and will not pardon any in any other way than on the terms of the gospel.

Is it not strange, under these circumstances, which men are bound to believe to be so form God's word, that they permit custom to lead them from the right way. We know that prayer is necessary in its place; but we have to pray aright to be heard, and need not expect to be heard when asking amiss. If any one is lacking knowledge how to pray, let him examine the word of God in this matter, and he will find that prayer is not designed of God as a means for the conversion of sinners.

When we examine the order of nearly all of the different sects in the present age on this subject, they seem to hold forth prayer as a means to convert sinners, or whereby intercession may be made for them, which we cannot find in the requirements of God's demand, nor in the acts of the Apostles; and we find that there is no worship acceptable to God, except that which he requires of man. If it is not acceptable to God as a means of the conversion of sinners, it must be a stumbling-block to use it in that way; for it is like pitching straws to a drowning man, which would attract his attention from laying hold on that which would deliver him. We know that the sympathy of man

would lead him to pitch straws to a drowning friend when he could do nothing more; but how horrible would this act be if it attracted the attention of the drowning man from something that would have saved him! Oh, fellow-man! God's way is the only sure and safe way, and we should endeavor to draw the attention of sinners to that old ship of Zion which is always ready, which has landed many thousands, and can land as many more, on the bright shores of Canaan, instead of attracting their attention in another way; for if they are attracted from the right way they may sink into eternal ruin.

We come now to another great barrier against the progress of truth, which has to be removed according to God's word (Mal. iv, 1), before his kingdom shall come and his will be done in earth as it is in heaven, and that is, the pride which is displayed by a large portion of Christendom at this time. Is it reasonable that the Pharisees could have exalted themselves in this matter any more than a large portion of the professed worshippers of God do at this day? If Christ were to make his personal appearance amongst his professed followers at this day in as meek and lowly a manner as he did amongst the Pharisees, how many would receive him? We are led to believe that they would act towards him as they do towards the truth as it is in Christ Jesus. Oh, think how many there are at this day who desire to be great *I* and little *you*, even amongst the brotherhood: so much so, that numbers preach that there will be a distinction made in heaven; and if this be so, it will not be according to God's word, "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted" (Luke xiv, 2).

Those who profess to bear the name of Christ, let them remember that if they wish to be followers of Christ, they must consider the meek and lowly position which he assumed when on earth. It was so much so, that he came unto his own and his own received him not; for he said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He was despised and rejected of men: a man of sorrows and acquainted with grief, and a sojourner while here on earth; who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.

Oh, that men may consider at this day, and learn a lesson from Christ's example which might lead them to a growth in the knowledge of his merits. Examine yourselves, before you be examined by the mighty judgments of God, whether ye be in the faith or not. Prove your own selves; for man is not able to travel on in this narrow or living way except through faith, looking unto Jesus the author and finisher of his faith—not that we should mingle works with our faith, for this would be a lame sacrifice, or look like Peter did at the boisterous wind, but at the all-sufficiency which is in the merits of Christ, to bear us through. Let the wind blow and the waves roll beneath, we should not turn our eyes from that living way, but press on towards the prize of the high calling as it is in Christ Jesus; which is the only

way to life and salvation. Man has first to attain to a full growth in grace before he can have a perfect faith; and as long as a man is lacking in grace and in the knowledge of our Lord and Saviour Jesus Christ, he is lacking in faith: therefore, there is no other way to ascend through this second vale unto the Garden of Eden, or that happy era called the Millennium, except by a growth in grace and a perfect faith. The time has come when God is about to set up his kingdom on earth; when the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High; and we cannot participate in the enjoyments of that kingdom until we attain to a full growth in grace, to the measure and stature of the fulness of Christ, which gives us a perfect faith, a full trust in God, through faith in the righteousness of Christ Jesus his Son, enabling us to pass through that great desolation which God has spoken of, by the mouth of his prophets, that shall come for the cleansing of the earth, for the establishing of God's kingdom here on earth, when the wolf shall dwell with the lamb.

Part faith and part works will be a lame sacrifice, which will not be accepted in that day of trouble, which will be like refiner's fire and fuller's soap to try all, both saint and sinner, that it may be known who is prepared to enter into and obtain that heavenly prize set before us, the Millennium.

Come along, all ye that are willing to give Christ the glory, and let us press on together, for the Lord has promised good concerning his spiritual Israel.

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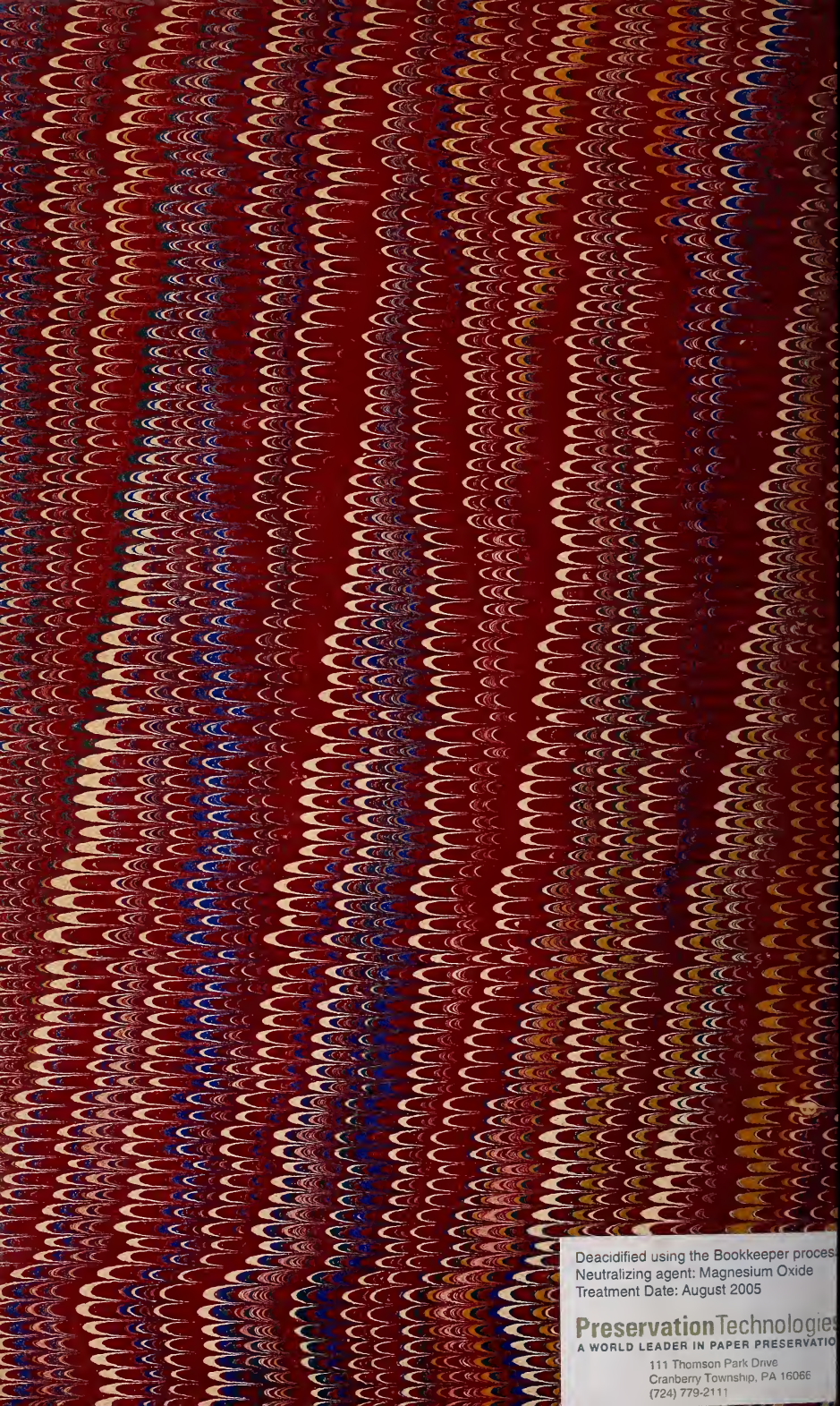
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